Mount Tabor.

OR PRIVATE EXERCISES OF A PENITENT SINNER.

Serving for a daily Practice of the life of Faith,

Reduced to ſpeciall heads comprehending the chiefe comforts and refreſhings of true Chriſtians:

Alſo

Certain occaſionall Obſervations and Meditations profitably applyed.

Written in the time of a voluntary retrait from ſecular affaires.

By R. W. *Eſquire.*

Publiſhed in the yeare of his age 75.

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TO MY DEERE WIFE AND CHILDREN.

THese private notes and thoughts of mine,
Not worthy, nor so fit for publike view;
I (For last pledges of my love) consign,
(My neerest, deerest, private ones) to you.

Three sons, two sons and two daughters-in-Law,
Grand-children eleven;
Besides those six and five, † already gone to Heaven:
Beseeching God, by grace so to prepare us yet surviving here,
we all may meet together, and live for ever there.

† Non amissos; sed præmissos.

TO

MY DEERE WIFE

AND CHILDREN.

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Imprimatur.

Thomas Wykes.

October 31. 1639.

The occasion and motive of these weake exercises of mine following which I call my Meditations of Mount Tabor.

UPon my reading over of one of the Sermons of a worthy messenger of God and Batchelour of Divinitie, entiteled (the Life of Faith) reprinted in *Anno* 1627. wherein I found the duty of daily renewing our faith (the Life of our Soules) by Prayer and Meditation, by many arguments of necessity, profit and comfort, powerfully and graciously pressed, I observed a passage in these very words.

Hearken unto me (O thou of little faith and lesse use of it) dost thou desire to have a continuall feast, to rejoyce alwayes with the Lord? I

know that thou desirest it with all thy soule. Let me prescribe a diet, a daily diet without omission, strictly to be kept: the Lord give thee and me grace to observe it. Looke how duely thou refreshest thy body, by use of repast or recreation; so often at the least be sure to cheare up thy soule by the use of thy faith. Let thy soule have two or three walkes a day up to Mount Tabor, that is, into some retyred place of Meditation and Prayer; such as *Isaac*'s Field, *Cornelius* his Leades, *David*'s Closet, *&c.* But what is there to be done? I answer, still make use of thy faith. But what is that you call using of faith? I now come to the point, to the chiefe mysterie of spirituall life. Stirre up thy soul in this Mount to converse with CHRIST. Look what promises and priviledges thou dost habitually believe, now actually think of them, roule them under thy tongue, chew on them till thou finde some sweetnesse in the palat of thy soule, view them joyntly, severally, sometimes

muse

muse of one, sometimes of another more deeply, and lest thou shouldest still think me obscure; think with thy self,

1 How excellent a thing it is to have all thy debts canceiled.

2 How sweet a thing to have GOD appeased.

3 How glorious a thing to be the son of GOD.

4 How happy a condition for thee, upon thy perseverance, to be assured of thy salvation.

5 How pleasant a state of life, to be void of the feare of Death and Hell.

6 How rich and stately a thing to be heire of glory.

Say to thy self, as *Paul* to the *Corinths*, 1 *Cor.* 5. 8. Let us feast and be merrie CHRIST hath made us holy-dayes, our Paschall Lamb is slain: have any more cause to be merrie? With these Soliloquies mingle some Ejaculations to Heaven for grace and aid, and descend not this Mount, till thou findest and feelest

thy ſoule in ſome cheerly plight, revived and warmed with theſe ſpirituall Flaggons of Wine; in the ſtrength whereof thou mayeſt walk all the day following.

And this in plaine termes, I call, uſing of faith, and living by faith; which if thou wilt duely inure thy ſelf unto, thou wilt not marvell why I call it, aſcending Mount *Tabor*, thou wilt ſtay thy ſelfe upon good proof: It is good to be here, daily to be here, often to come hither, oh that this did as clearly appeare to the world in this matter of faith, as it doth in all other habits, graces, gifts, vertues, and good things whatſoever; that the principall beautie and benefit of them conſiſts in uſe, fruition and action; (not the bare profeſſion) yea, the very increaſe and perfection of them. Vſe limbs, and have limbs. The more thou doſt, the more thou mayeſt: Vſe will bring perfectneſſe, and thorough diſuſe things periſh, and come to nothing. As the Plough-ſhare laid up ruſts and conſumes

ſumes; employed gliſters, doth good, and laſts the longer. Let any man diligently and throughly improve, the greater will be his faith, and great comfort it will bring in.

And againe, after the end of the Sermon in his Epiſtle to the Reader, (which he purpoſely then enters and not before it) to leave the better impreſſion, he hath a farther paſſage to this effect. Let me miniſter unto thee an Interrogatory or two; and anſwer me in good ſerious ſooth betweene God and thy ſoul, Haſt thou and doſt thou thy ſelf (letting others alone) live by faith? Proove and examine thyſelfe, and take for inſtance this preſent week or day paſt, wherin thou readeſt this little Manual, How haſt thou or uſually doſt thou ſpend the day? What thought didſt thou awake withal? what was the morning draught for thy ſoule next thy heart? What hath cheered and made thee merrie in private and in company, whether thy ſports or thy meales more then the heavenly ejaculations?

Deale plainly (not with me and this Booke, which yet ſhall witneſſe againſt thee, if thou refuſe to practiſe it, when thou haſt read it) but with thy ſelfe. Haſt not thou challenged ſome time (more or leſſe) halfe a quarter of an houre at the leaſt in the day, for this exerciſe of thy faith? if not (as it is neglected by moſt men, not for dayes, or weekes, but for moneths and yeares) let thy heart ſmite thee for thy folly and ſay, have I lived, or rather not lived, by conſuming pretious time in vanities? How commeth it about, that the greateſt part of my life, is the leaſt part wherein I have lived? Oh then recover and recollect thy ſelfe before thou go hence; wilt thou die before thou haſt lived? as boies ſlabber their books, before they have learned their leſſons: Oh learn to live this life; it is never too late, it is never (I am ſure) too ſoone. It is no ſhame for thee to learne it, of what age or condition ſoever thou be.

THE

The Introduction to my MEDITATIONS OF MOUNT TABOR.

My work is done, I can no longer toyle,
under the restles cares of worldly things.
Come then (my soul) let's prove another while,
what sounder comfort thought of heaven brings.
For here we see by selfe-experience,
the fruits of this world, whereſoe're they grow,
In Citie, Court, high place of eminence,
in Cottages, or Countrey shades below,
Yeeld but the spirits vexation——If not confusion;
Or vanity at best,——The spirits illusion

Then leaving all below: let us ascend
the sacred Mount of Tabor; where we may
with humble quiet thoughts attend,
our Saviours call from day to day;
For we should now make every day our last,
not needing or desiring any more;
If God another to our life shall cast,
spend it likewise, with thanks to him therefore.
And so being freed from earthly perturbations
Make heavens care our daily meditations,
Waiting the period of our fraile lifes story;
Untill his calling of us to himselfe in glory.

The first Meditation

How excellent a thing it is to have all our debts cancelled.

Places of Scripture, shewing how this benefit belongs to us.

Daniel 9.24 SEaventie weekes are determined upon thy people, to finish transgression, to make reconciliation for iniquitie, and to bring in everlasting righteousnesse, and to annoint the most holy; (verl. 25.) Messiah the Prince (26.) who after sixty two Weeks shall be cut off, but not for himself.

Esay 53.5. He was wounded for our transgressions; he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes are we healed.

Matth. 9.2. IESUS seeing their faith, said to the sicke of the Pallie, Sonne, be of good comfort, thy sins are forgiven thee. And undoubtedly (saith Bishop Cowper) this is a standing sentence,

tence, ſpoken not only to this Paralytick, but as a generall proclamation to every believer.

This is my blood of the new Teſtament, which is ſhed for many, for the remiſsion of ſins. Mat. 26. 28

I came not to call the righteous, but ſinners to repentance. Mark 2. 17.

To give knowledge of ſalvation unto his people for the remiſsion of their ſinnes. Luke 1. 77.

Through the tender mercy of our GOD, *whereby* (CHRIST) *the day ſpring from an high, hath viſited us.* Verſe 78.

To give light to them that ſit in darkneſſe and in the ſhadow of death, to guide our feet in the way of peace. Verſe 79.

That repentance and remiſsion of ſins ſhould be preached in his name among all nations. Luke 24. 47

Behold the Lambe of God which taketh away the ſins of the world. John 1. 29.

And he is the propitiation for our ſinnes. John 12. 2.

To him give all the Prophets Witneſſe that through his name whoſoever believeth in him ſhall receive remiſsion of ſins. Acts 10. 43.

Acts 13.32. *We declare unto you glad tydings, how that the promiſe which Was made unto the Fathers.*

Verſe 33. *God hath fulfilled the ſame to us their children, in that he hath raiſed up* IESUS *againe.*

Verſe 38. *Be it knowne unto you therefore, that through this man is preached unto you the forgiveneſſe of ſins.*

Verſe 39. *And by him all that believe are juſtified from all things, from which yee could not be juſtified by the Law of Moſes.*

Rom. 3.24. *Being juſtified freely by his grace through the redemption that is in* IESUS CHIRST.

Verſe 25. *Whom God hath ſet forth, to be a propitiation, through faith in his blood, to declare his righteouſneſſe for the remiſſion of ſins.*

Heb. 9.26. *But now hath he appeared to put away ſin, by the Sacrifice of himſelf.*

Verſe 27. *And as it is appointed unto men once to die, but after this the Judgement.*

Verſe 28. *So* CHRIST *was once offered to beare the ſins of many; and unto them that*

that look for him, shall he appeare the second time without sinne unto salvation.

Who his own self bare our sins in his owne body on the tree, by whose stripes ye were healed. 1Peter 2.24

He is the propitiation for our sins. 1 Iohn 12.2

The Sonn of man came to give his life a Ransome for many. Mat.20.28 Mark 10.45

There is one God, and one Mediator betweene God and man, the man CHRIST IESUS. 1 Tim.2.5

Who gave himselfe a ransome for all, to be testified in due time. Verse 6

My

My first MEDITATION of Mount TABOR.

NOw (my ſoule) that by Gods mercy and goodneſſe we are withdrawen from the world, into this ſolitary Mountaine; where our bleſſed Saviour the Lord IESUS was transfigured in divine glory, before his ſuffering in his humanitie; that his Diſciples thereby diſcerning both his natures in one perſon, might be aſſured that he was that 'true promiſed Meſſiah, God manifeſted in the fleſh, for the redemption of mankinde: Let our meditations be employed in the conſideration of thoſe glorious benefits, which the faithfull ſoule receiveth from this bleſſed Saviour of the world: wherein our firſt remembrance propounded unto us, is; How excellent a thing it is, to have all our debts cancelled: that is to ſay; to have all our ſinnes diſcharged:

charged: and ſo the Goſpell (comparing *Matthew* 6. 12. 14. with *Luke* 11. 4.) expounds the ſame: for every ſinne is a grievous debt indeed, and a debt upon record, in Gods owne debt-booke; which he hath committed to the keeping of our own conſciences; as a truſtie regiſter betweene him and us: aſwell that we ſhould not be able to deny or wage our law for the leaſt parcell there entred, as that our ſelves may ſee, how we grow every day more and more into debt, and being thereby privie to our owne miſerable and wretched eſtate, of not being able to make ſatisfaction, may ſeriouſly and ſeaſonably labour to get our debts cancelled, before we be called to reckoning. In the XVIII. Chapter of S. *Matthew*, we read of a King that would take accompt of his ſervants, Verſ. XXIV. and when he had begun to reckon, one was brought unto him, that owed him a thouſand Talents, and having not to pay, his Lord commanded him to be ſold, and his wife

wife and children and all that hee had, and paiment to be made. Such a miserable debtor (O Lord my God and Saviour) am I: my debts being not of pence, but of talents, and that not single, but thousand-fold: and all of them of such nature, as the world (if I had it in my power to dispose of) cannot satisfie divine justice for the least of them; and yet there can be no discharg of the debt, no remission of my sinnes without satisfaction. For mercy and justice are in our God both essentiall, neither can the one exceed the other, where they are both infinite. Oh then, where shall I wretched creature finde in heaven or earth a paiment of infinite value, to answer and satisfie this infinite justice, for my manifold and grievous offences? What surety will come in to be my baile, in this desperate and forlorne condition? this satisfaction can no way be made but by thine own blessed selfe (O most gracious Lord IESUS, one only Saviour) who being God

God and Man in one perſon, haſt vouchſafed out of thine infinite mercy and goodneſſe, together with our fraile nature, to take alſo our debts, all our ſinnes upon thy ſelfe; and ſo (as my moſt glorious ſurety and Redeemer) to free me from that inſupportable burthen, which otherwiſe had preſſed me downe to the nethermoſt hell. It being not poſſible that the blacke lines of my debts of ſinne could bee croſſed or blotted out of Gods debt-booke by any other meanes, then by the red lines of thy moſt precious blood. For thou only (O Lord) art the alſufficient and propitiatory ſacrifice, whereby divine juſtice is fully ſatisfied for all the ſins of every true penitent that believes in thee.

Therefore in all true humiliation of ſoule, hungring and thirſting after thy ſalvation (O bleſſed IESUS, my Lord and my God, thus crucified for me) doe I proſtrate my ſelf at thy glorious foot-ſtoole; beſeeching thee by thy grace to ſtrike my heard and

ſtonie

ſtonie heart, that in all contrition of ſoule I may ſpend my ſelfe into the tears of unfained repentance for the manifold ſins and wickednes, ignorance, prophanneſſe, uuthankfulnes, and unfruitfulnes of my life paſt, and then withall by the ſame thy gracious ſpirit, to lift up my penitent and afflicted ſoule, by the hands of an humble and lively faith, to lay faſt hold upon thee (my bleſſed Saviour and moſt glorious Redeemer) that ſo this alſufficient ſatisfaction of thine applyed to my ſoule and conſcience, and by faith become mine, may make me aſſured, that all my huge and burthenſome debts are cancelled, and my ſins remitted, that they may never affright my conſcience any more. For I know O Lord and aſſuredly believe, that how great or grievous ſoever my ſinnes have beene, yet there can be no ſins unpardonable to an infinite mercy, nor any ſins ſo hainous or multiplyed, but the infinite merit of thy precious death and paſſion can and doth fully expiate.

ate and diſcharge the ſame for ever, to every true penitent and believing ſoule. Oh then (moſt bleſſed Saviour) quicken I beſeech thee, and ſtrengthen my weak and feeble faith by thy gracious ſpirit; to make ſuch a powerfull and effectuall application of this thy moſt gracious ſatiſfaction for me, to my wounded and fearefull conſcience, as may quiet the ſame for ever: In aſſurance that all my debts are paid, and croſſed out of GODS Debt-booke by thee my moſt bleſſed ſurety, never to bee demanded of mee againe.

Give mee grace (O Lord IESUS *) not to ſtand onely poring and gazing upon my ſinnes the objects of confuſion, but to lift up the the eyes of my ſoule unto thee (my gracious Saviour) the proper object of conſolation, and to be ſo wholly and truly enflamed with thy love, as that I may for ever with al awful reverence*

and

and devout adoration, blesse, praise, and magnifie thy most holy name, for this eternall love and incomprehensible mercy of thine towards me, in freeing and acquitting me from all my sinnes.

And now (O my soule) let us rouze up our dull and heavie spirits, and rejoyce together with joy unspeakable and glorious; let us sing and be merrie in the Lord: for he is the Lord our God, even the God of our salvation: And we shall tenne times more honour him, in obeying his commandement, by believing in him whom hee hath sent into the world for our redemption, and shall much better please him in trusting to his mercy, and sealing to his truth in the blessed performance of his covenant of grace, in the promised Messiah, then in doubting of his mercie by reason of our sinnes, or fearing his justice against us, which our Saviour the Lord IESUS hath already satisfied for us, to our finall peace and sal-

ſalvation. Let us then cheere up our ſelves in this bleſſed comfort of all comforts, our debts are all paid and cancelled, our Paſchall Lambe is ſlaine: CHRIST IESUS hath made all our dayes holy-dayes; have any more cauſe to bee merrie then wee? Away then with droopings and miſtruſtfulneſſe: for the Lord hath turned our ſorrow into joy, and ſuch joy as ſhall never bee taken from us: Bleſſed be the name of the Lord our God for ever.

And now (O moſt glorious and gracious Redeemer) who art the author and finiſher of my faith, perfect the good work of thy grace begun in me, that by daily renewing of my humble faith and repentance, by theſe weake and unworthy meditations of mine, I may with joy and gladneſſe, comfort and cheerfulneſſe, walk before thee this day, and all the remaining dayes of my earthly pilgrimage; waiting for thy bleſſed calling of me to thy ſelfe in glory, when my faith ſhall bee turned into fruition;

fruition, and I ſhall leave imperfection and mortality behinde me for ever.

The Second Meditation of Mount Tabor.

How ſweet a thing it is, to have God appeaſed towards thee.

Places of Scripture ſhewing how this benefit belongs to us.

Isa. 57. 15. THus ſaith the high and mighty one *that inhabiteth eternitie; whoſe name is holy: I dwell in the high and holy place, with him alſo that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones.* Ver. 16 *For I will not contend for ever, neither will I be alwayes wroth: for the ſpirit ſhould faile before me, and the ſoules*

ſoules which I have made. Verſ. 17 *For the iniquitie of his covetouſneſſe was I wroth and ſmote him: & hid me and was wroth, and he went on frowardly, in the way of his heart.* Verſ. 18. *I have ſeene his wayes and will heale him; I will lead him alſo, and reſtore comforts unto him, and unto his mourners.* Verſ. 19. *I create the fruit of the lips; peace, peace to him that is afarre off, and to him that is neere, ſaith the Lord, and I will heale him.*

Who is a God like unto thee, that pardoneth iniquitie, and paſſeth by the tranſgreſſion of the remnant of his heritage: hee retaineth not his anger for ever, becauſe he delighteth in mercy. Verſ. 19. *He will turn again, he will have compaſſion upon us; he will ſubdue our iniquities, and thou wilt caſt all their ſinnes into the depth of the ſea.* Micah 7.18

For when wee were yet without ſtrength, in due time CHRIST *died for the ungodly.* Verſe 8. *But God commendeth his love towards us,* Rom. 5.6.

in

in that Whiles We were yet ſinners, CHRIST died for us. Ver. 9. Much more then being juſtified by his blood, we ſhall be ſaved from wrath through him. Verſ. 10. For if when we were enemies, we were reconciled unto God by the death of his ſonne, much more being reconciled, ſhall we be ſaved by his life. Verſ. 11. And not only ſo, but we alſo rejoyce in God through our Lord IESUS CHRIST, by whom we have now received the attonement.

Ioh. 16. 33. *These things have I ſpoken unto you, that in me ye might have peace.*

2 Cor. 5. 18. *All things are of God, who hath reconciled us to himſelf by Ieſus Chriſt and hath given unto us the miniſtery of reconciliation.* (19) *To wit, that God was in* CHRIST *reconciling the world unto himſelf, not imputing their treſpaſſes unto them, and hath committed unto us the word of reconciliation.* Verſ. 20. *Now then we are Ambaſſadors for* CHRIST, *as though God did beſeech you by us, we pray you in* CHRIST *his ſtead, be ye reconciled unto God.* 21. *For hee hath*

hath made him to be ſinne for us, that we might be made the righteouſneſſe of God in him.

For now in CHRIST IESUS, *ye that ſometime were far off, are made nigh by the blood of* CHRIST. Ephes. 2. 13

Verſ. 14. *For he is our peace.* Ver. 16 *And that he might reconcile both unto God, in one body by the Croſſe.*

For it pleaſed the Father, that in him ſhould all fulneſſe dwell. Verſ. 20 Coloſ. 1. 19

And having made peace through the blood of his Croſſe, by him to reconcile all things unto himſelfe, by him, I ſay, whether they be things in earth, or things in heaven. Verſ. 21. *And you who were ſometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled.* Verſ. 22. *In the body of his fleſh, through death; to preſent you holy and unblamable and unreproovable in his ſight.*

And to wait for his ſonne from heaven, whom he raiſed from the dead, even IESUS, *Which hath delivered us from the wrath to come.* 1 Theſ. 1. 10

For God hath not appointed us to wrath 1 Theſ. 5. 9.

wrath but to attaine ſalvation, by our Lord Jeſus Chriſt. Verſ. 10. *Who died for us.*

The ſecond Meditation.

NOw (my ſoule) having formerly conſidered the great benefit of having all our bebts cancelled; our ſecond remembrance points us to a bleſſed conſequence thereof; how ſweet a thing it is to have our God appeaſed towards us: which will the better appeare for our inſtruction and comfort, if we ſeriouſly take into our humble conſideration, theſe three points. 1. The infinite power and greatneſſe of the Almighty, whom our ſinnes have provoked to wrath againſt us. 2. His graciouſneſſe and goodnes towards our ſelvs in particular. 3. The hainouſneſſe of our offences, by which we have juſtly incurred his diſpleaſure. For the firſt, The Lord our God is the great and the terrible God, *Nah.* 1.5 The great and dreadfull God, *Daniel*

niel 9. 4. The Almighty Creator of Heaven and Earth, and all things therein contained, and diſpoſer of all things by his eternall and al-governing providence; who hath ever at his commandement innumerable hoſts of Angels, one of which (2 *Kings* 19. 35.) killed 185000. of his Churches enemies in one night; (*Nah.* 9. 3.) who hath his way in the whirl-wind, and in the ſtorme, and the clouds are the duſt of his feet, (*Nahum.* 14.) He rebuketh the ſea and maketh it dry, the mountains quake at him, and the hils melt, and the earth is burnt up at his preſence, yea, the world and all that dwel therein, (*v.* 5.) Who can ſtand before his indignation? who can abide in the fierceneſſe of his anger? (*Verſe* 6.) The King of Kings, and the Lord of Lords, (1 *Tim.* 6. 15.

A great God and a great King above all gods, (*Pſal.* 9. 13.) The great and mighty God, the Lord of Hoſts is his name, (*Jeremy* 32. 18.) Great in counſell, and mighty in

workes, for his eyes are open upon all the wayes of the ſonnes of men, (*Verſ.*19.) to give to every one according to his wayes, and according to the fruit of his doings, who ſhall judge the quicke and the dead, (2 *Tim.*4.1.) For he is the judge of the whole world, and will hold his grand Seſſions of life and death, of ſalvation and damnation, at that (*Acts* 2.20.) great and terrible day of the Lord, wherein (2 *Pet.*3.10.) the heavens ſhall paſſe away with a great noiſe, and the elements ſhall melt with fervent heat, the earth alſo and the workes that are therein ſhall be burnt up, the dead raiſed, the living changed, and all mankinde brought together, to give a moſt ſtrict accompt, not for their ill works alone, but for their neglect of good duties; not for actions alone, but for their words, and that not for filthy and miſchievous words only, but for every idle word, aud the thoughts of the heart. And this (my ſoule) is that infinite, almighty, and moſt glorious

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and dreadful Majeſtie, againſt whom we have rebelled in the higheſt treaſons; his wiſdome, power, juſtice, being incomprehenſible, and his wrath inſupportable. O come, let us worſhip and fall downe proſtrate, with all aweful reverence, trembling and feare, and then in the ſecond place conſider, how infinitely gracious and good this our moſt bleſſed God, the King of eternall glory, hath beene to ſuch a worme and vile wretch as my unworthy ſelfe. For beſides thoſe moſt bleſſed and extraordinary priviledges which I have with my countrey-men in being borne an Engliſhman, in the time of the moſt glorious Sun-ſhine of the Goſpell of grace, ſeconded with ſuch Halcyon daies of bleſſed peace, the publike miracles of mercy which God hath wrought (even in my life time,) in the preſervation of this Church and Kingdome, our gracious Princes, our ſelves, and our poſterities; ſpecially in theſe two famous deliverances, never to be forgotten

by any true Engliſh heart, from the Spaniſh invincible Armado, and the Popiſh helliſh Powder plot: (O bleſſed Lord God!) how infinitely good and gracious haſt thou been unto me moſt unworthy in all the particular paſſages of my earthly pilgrimage? Firſt in ſpirituall bleſſings, by thy preventing mercy keeping me from ſome grievous ſinnes, into which my owne wicked corruptions, by Sathans damnable enticements had elſe drawne me: In thy ſparing mercies in my acting of other ſins, wherinto I was faln: In thy pardoning mercies, that miracle of miracles, in tranſlating me out of that damnable eſtate of mine unregenerate time, into the glorious liberty of thine owne children of grace and adoption in IESUS CHRIST: and for thy renewing mercies by the work of thy holy ſpirit, making me to loath all ſinne, and to apply my ſelfe to all duties of holineſſe and righteouſneſſe in univerſall new obedience to thy moſt holy will, and a conſtant will and reſolu-

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tion to ſerve and pleaſe thee, love, feare, adore, and obey thee in all true repentance and ſanctification all the remaining houres of my life: and laſtly, for the aſſurance thou haſt given me of the upſhot of all thy finall and crowning mercies, in the life to come.

Then again, in temporall bleſſings, by preſerving mee from harme in moſt deſperate dangers, giving mee the helpe of good education, bleſſing me with a moſt gracious and comfortable fellowſhip in marriage, and us both with hopefull children and grandchildren, eſpecially for our eldeſt ſon, the true ſtaffe of our age, and for thy bountifull providing for us and them in outward neceſſaries, and ſhewing us mercy in all our occaſions, yea, (good Lord) for thy fatherly chaſtiſements ſent amongſt us, and therein for that gentle paralyticall infirmity of mine owne aged body, whereby I have beene graciouſly taken off, from worldly cares and employments; and have held

and still by thy goodnesse have t his blessed time and opportunity for heavenly meditations, and Christ in preparation of my self for my change and dissolution, and my finall translation into those glorious mansions, which our most blessed Saviour hath provided for us in his heavenly kingdome.

O most blessed Lord God, how shall I poore weakling do, to admire thy providence, adore thy Majestie, love, feare, serve and obey thee, and glorifie thy most holy name, as I am most bounden, and heartily desire to do? in all sincerity duty and thankfulnes; for all thy numberles and incomprehensible mercies, blessings, comforts and deliverances, vouchsafed unto me, even in this fraile life, and valley of teares, and for the glorious upshot of all thy crowning mercies reserved for me in the life to come. Oh fill my heart with thy gracious spirit for enabling me to pay my humble vowes unto thy Majestie, in all true sanctified obedience,

and

and faithfull and ſerious endeavours of ſoule and body to walke acceptably before thee, from henceforth and for ever, Amen.

And now (my ſoule) ſhould wee in the third place conſider, how wickedly and ungraciouſly I have misbehaved my ſelf all the days of my fleih towards this moſt high, glorious, almighty, and moſt dreadful Majeſtie, and towards this moſt gracions and mercifull God and Saviour of ours. But (here alas) I am confounded wth ſhame, aſtoniſhment of heart, and horror of conſcience, but to think of the manifold frailties, prophannes, & pollutions of my youth, and the ſinful negligencies, raſhneſſes, improvideuce, unfruitfulnes, and unthankfulnes, and other ſins and tranſgreſſions of thought, word or deed of my whole miſpent life by paſt. Yea, (O Lord my God) in my ungrateful and froward neglect of thy gracious time of viſitation graunted mee of thine unſpeakable mercie theſe foure laſt

yeares, aſwell for my ſound humiliation, and ſerious daily repentance for my manifold ſins and corruptions, as for improving that precious time in thoſe gracious duties and ſpirituall exerciſes, publike and private, which my conſcience tels me I ſhould have performed with more fervour of ſpirit, feare and trembling, and ſyncerity and intention of heart then I have done. But (O Lord) I finde, that were mine eyes fountaines of teares, powred out every moment of my life, ſhould my heart fall aſunder, into drops of blood in my breſt, for anger and indignation againſt my ſelfe, for my grievous ſins and tranſgreſſions, yet ſhould I come infinitely ſhort of that ſorrow and hearts griefe, which mine offences would juſtly require and exact at my hands. And therefore, O Lord my God, though it bee my moſt earneſt ſuit, and the earneſt deſire and conſtant prayer of my humble ſoule, that my hard and dull heart may by thy grace be ſo ſoftned and quickned, as

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to be truly broken and diſſolved into ſighs of true contrition, and that I may weepe day and night for my ſinnes and offences all my life long, unto my dying houre: yet all could not ſerve to draw thy mercy upon me, for the leaſt of my tranſgreſſions, for in the point of redemption of mankind, and purgation of ſinne, nothing could ſerve the turn, but the precious blood of IESUS CHRIST, God and Man in one perſon, bleſſed for ever. Either the ſonne of God muſt die, or elſe all mankind be eternally damned: and their ſinnes only are properly ſaid to have pierced him, who at length are ſaved by his blood. Come then (my ſoule) let us ſet our humble faith on worke, to lay faſt hold upon this bleſſed Saviour of ours, who only is become our reconciliation and peace-maker for us, to God our heavenly father, and alone can helpe us in all our diſtreſſes. This being a true principle in the heavenly art of comforting of afflicted conſciences; that ſo ſoone as a

man is heartily humbled for all his ſinnes, and wearie of their waight; though his ſorrow bee not anſwerable to his owne deſire, yet hee ſhall moſt certainly bee wellcome to IESUS CHRIST, for it is not ſo much the muchneſſe and meaſure of our ſorrow, as the truth and heartineſſe of it, that fits us for the promiſe and comfort of mercie: though withall it is true, that hee that thinkes hee hath ſorrowed enough for his ſinnes never ſorrowed ſavingly.

O moſt bleſſed and moſt gracious Lord God, I beſeech thee ſanctifie my heart by thy holy ſpirit, unto ſound and ſyncere humiliation of ſoul, that in the ſight of my ſinnes I may ſtill grow viler in my owne eyes, and bee more and more humbled in true repentance for them; but yet withal by the hand of lively and ſaving faith upon the Lord *Ieſus*, dying and bleeding upon the croſſe for my ſake and for mine aſſured reconciliation with thy Majeſtie, by whom alone thou art ap-

appeaſed towards me, and made my moſt gracious and mercifull father for ever: that ſo (by thy grace) I may ever keep in my boſome, an humble, ſoft, and lowly ſpirit, which may ever enable mee to live by faith more cheerfully, to enjoy thee (my moſt glorious Lord God) more neerly, to apply my *Ieſus* to my ſoules comfort more feelingly; and to wait for and long for his bleſſed comming more earneſtly: that ſo being graciouſly prepared and ſanctified by thy holy ſpirit (the ſoule of my ſoule, governing, comforting, and ſupporting me,) I may with all alacrity and thankfulnes, faith, repentance and obedience to thy moſt holy will; walke before thee in all holy fear, all the dayes of mine appointed time till my change ſhall come. In full aſſurance that no ſooner ſhall this dark world and the ſhadow of it bee out of my bodily ſight, but the glorious light of the heavenly manſions of my Saviours Palace provided for mee and all the reſt of his, ſhall ſhine upon my ſoule

foule, in full brightneſſe, to mine everlaſting joy, comfort, and finall peace, through IESUS CHRIST my bleſſed Saviour and only peacemaker, *Amen.*

The Third MEDITATION OF MOUNT TABOR.

How glorious a thing to be the child of God.

Places of Scripture ſhewing how this benefit belongs to us,

Ioh. 1. 11. HE *came unto his owne, and his owne received him not.* Verſ. 12 *but as many as received him, to them gave he power* (or the right, or priviledge) *to become the ſonnes of God, even to them that believe in his name.*

Ioh. 12. 36. *While you have light believe in the light, that ye may be the children of the light.* For

For as many as are led by the ſpirit of God, they are the ſonnes of God. (15) *For ye have not received the ſpirit of bondage againe to feare, but ye have received the ſpirit of adoption, whereby We cry Abba Father.* Verſ. 16. *The ſpirit it ſelfe beareth witneſſe with our ſpirits, that we are the children of God.* Rom. 8. 14.

For ye are all the children of God by faith in CHRIST IESUS. Gal. 3. 26.

When the fulneſſe of time was come, God ſent forth his ſonne made of woman, made under the Law, (5.) *to redeeme them that Were under the Law, that we might receive the adoption of ſonnes.* (6.) *And becauſe ye are ſonnes, God hath ſent forth the ſpirit of his ſon into your hearts.* (7) *therefore thou art no more a ſervant, but a ſon.* Gal. 4. 4.

Behold what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſonnes of God. (2) *Beloved, now are We the ſons of God, and it doth not yet appeare what we ſhall be.* 1 Iohn 3. 1.

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The third Meditation

Now (my ſoul) are we by Gods mercy come to the third ſtep of theſe our Meditations; which offereth to our conſideration, how glorious a thing it is to be the child of God. In our firſt ſtep, when we lay firſt bound in the chains of our ſins, under the inſupportable waight of numberleſſe talents of debts, oppreſſing us, our moſt gracious Saviour the Lord *Ieſus* bleſſed for ever, became our ſurety, took our nature upon him, God manifeſted in the fleſh, paid all our debts, ſatisfied divine juſtice for all our ſinnes, and ſo ſet us at liberty, and made us freemen. In our ſecond ſtep, he brought us into a further degree of favour, to make our God whom we had ſo grievouſly offended and provoked to become friends with us, and appeaſed towards us. And now in the third place

place wee are brought to bee more than friends, children of the almighty and moſt glorious God himſelfe: whereby we are entitled to demand and challenge at his fatherly hands, not only ſafe protection from al dangers and evils, and carefull proviſion both for ſoul and body in this life, but alſo an eternal inheritance of heavenly glory in the life to come. And how comes it to paſſe (ô my ſoul) that ſo wretched and worthles a creature as my unworthy ſelf, ſhould be advanced to thoſe glorious priviledges, and high dignity of being made and accepted a child of the moſt high? our God hath but one only ſon by nature even God the ſon, very God of very God, the ſecond perſon of the moſt holy, glorious and ever bleſſed Trinity, in and by whom alone, as (in our former meditations) I was redeemed from my ſinnes, and reconciled unto God: ſo it is in and by him only that I and all the reſt of his redeemed ones doe receive the adoption of ſonnes: even

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ſo (O moſt bleſſed Lord God and heavenly father) becauſe it ſo pleaſeth thee, through IESUS CHRIST our Lord: whom our humble and true faith apprehending, we receive from him into our hearts the bleſſed ſpirit of adoption, whereby we cry Abba Father; the ſame ſpirit bearing witneſſe with our ſpirits, that we are the children of God, by faith in CHRIST IESUS, as in the ſeverall places of holy Scripture before named, appeareth.

O then (my ſoule) let us now alſo by this third ſtep and meditation, take this juſt and fit oppertunity for renewing of our daily repentance, and of our humble faith in this moſt gracious Saviour of ours, for our laying faſt hold upon him, who by theſe bleſſed degrees hath brought us to this high priviledge of being the children of God.

And true faith I find to be thus defined. Faith is a filiall confideuce in God, conceived of the knowledge of CHRIST, and the love of the father

in him; whereby man runneth unto God, and cryeth unto him, Abba Father.

In which lively faith there is a twofold operation.

First, an apprehending vertue, by which the believer receives and applieth to himselfe IESUS CHRIST, as he is offered in the word and sacraments.

Secondly, a rendring vertue, (so to call it) whereby the believer goes out of himselfe into the Lord. *Qui credit in Christum transit in Christum.* By the first CHRIST becometh ours, by the second we resigne our selves unto CHRIST, and become his. And these are the two hands of faith. By the one we receive mercy from God, by the other, wee render son-like obedience unto him: and if we believe (as we ought to do) that God is become our Father, and do so apprehend him in Christ; then ought we again to shew by our chang of life and new obedience, that wee have rendred our selves to be his. For

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of all thoſe that came to CHRIST in the Goſpell, none went away as they came; and they that are truly in him, get vertue from him, which workes in them the ſimilitude of his owne life, ſo as this meditation (O my ſoule) doth properly ſpread it ſelfe into two branches. Firſt the glorious priviledges and comforts, wee receive by our adoption, and then our moſt bounden duties to our moſt gracious God for the ſame.

There is a naturall adoption, which is defined to be, a lawfull act imitating nature, found out for the comfort of them, who have no children of their owne, but this ſpirituall adoption of us differs farre from it: For it is, a lawfull act tranſcending nature, found out by the Lord our God, for the comfort of children that want a father. Wee being by nature miſerable Orphans, having no father to provide for us; It pleaſed the Lord our God to become our father in Chriſt, and to make us his ſonnes and daugh-

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ters by adoption, not for any benefit he receives of us, for nothing can ariſe by the meanes of any creature, to that moſt high and alſufficient Majeſtie) but that hee might have ſome upon whom to beſtow his benefits, for the declaration of the glory of his rich mercy Yet both adoptions agree in this, that they flow from the pleaſure and goodneſſe of the adoptant, and that there are given to him that is adopted, the priviledges of a ſon which by nature he hath not but where the naturall adoptant cannot change the nature of the partie adopted. It is otherwiſe with us: For if God by the grace of adoption make us his ſonnes, he will alſo by the grace of regeneration make us new creatures, and therefore whoſoever continues in ſinne, cannot challeng, any intereſt in this divine priviledge, only the ſanctified are entitled to it.

Here alſo let us to our unſpeakable comfort obſerve, that the ſonnes of God know moſt certainly that God

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is become their heavenly Father. For in this that they are taught of God by his owne ſpirit to acknowledge him and call upon him with boldneſſe, as upon their father, they cannot be deceived of their generation: but with more freedome of ſpirit, yea, and ſurer knowledge they call God their Father, then any ſon of the world is able to call upon his earthly Father.

Here alſo we are taught, that we cannot pray unto God but by the ſpirit of adoption, who is the parent that begets prayer, as the mother who conceives it, is the humble and contrite heart: For no proud, uncleane, or hard heart can pray unto God. And certainly unleſſe the holy ſpirit teſtifie unto us that God is our father, and hath made us his children, wee dare not goe neere him, to crave good things from him, and therefore herein appeareth the Fatherly indulgence of our God towards us.

We are here in the valley of death,

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in heavines through continuall afflictions and temptations. The time is not yet come, wherin the Lord will communicate unto us his glorious preſence, to fil us with that fulnes of joy which is in that bleſſed viſion; The time is not yet come, wherein we muſt aſcend to our father: yet to keep us in the meane time that wee faint not, the Lord hath ſent down his holy ſpirit into our hearts, to comfort us. O fatherly care! O wonderfull love! That ſpirit the comforter deſcended once according to CHRISTS promiſe upon the Apoſtles in a viſible manner, and doth daily deſcend in a ſecret and inviſible manner into the hearts of the godly, leſt the children of the marriage chamber ſhould be ſwallowed up with heavines, through the want of their Bridegroome. And this glorious Ambaſſador teacheth us to cry unto God, as upon our Father: which if we doe with this ſpirit of adoption, it is effectuall enough to draw downe upon us all thoſe bleſ-

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ſings which the Lord communicates to his children : His name ſhall bee ſanctified in us; his kingdom ſhall be advanced in us ; we ſhall not want our daily bread; he will forgive us all our ſins; and preſerve us that we fall not into temptation, and deliver us from evil For all comforts reſt under this name of father : if we can ſo call him in faith, the riches of his mercies are ours.

O (bleſſed Lord God,) what manner of man ſhould I bee in holineſſe, righteouſneſſe, and heavenly-mindedneſſe, anſwerable to this high and holy calling? and how unworthy a wretch have I ſhewed my ſelfe of ſo great mercy : when inſtead of worſhipping, fearing, loving, and obeying this moſt gracious Lord and heavenly father, in all things I have yeelded to the filthy allurements of his and mine owne moſt malitious and accurſed enemy, in many vile pollutions of my prophane youth, and the many raſh indiſcretions, ſinfull neglect of good duties, unfruitfulneſſe,

neſſe, and unthankfulneſſe of my after time? Here, here, (my ſoule) is a fit opportunity for me to breake out into holy mourning and lamenting, for the manifold ſinnes and offences of my miſpent life paſt; which now appeare the more abominable and heynous in mine eyes, when I look back and conſider, in what ſtrict and preciſe humiliation, with what univerſall holy obedience, dutifulnes and carefull watching over my thoughts, words, & actions, I ſhould have walked before this bleſſed God almighty mine heavenly father whom I have ſo ungraciouſly offended.

O moſt bleſſed ſpirit of adoption, God the Holy Ghoſt, moſt glorious ſealer up of my precious ſalvation; looke downe in thine infinite mercies upon my poore, humbled, and afflicted ſoule, and have compaſsion upon me. Deſcend (ô Lord my God) by thy heavenly grace into my heart and purifie and ſanctifie it into a holy

Temple

Temple for thine owne blessed residence for ever: to mollifie and melt it into the sighs and teares of true contrition and repentance for the sinnes and iniquities of my life past; and then withall to raise it up by faith, to see my selfe fully acquitted and discharged from them all, in the precious bloodshedding of my deare Lord and Saviour IESUS CHRIST *the promised Messiah, God in the flesh manifested: and so to enable me with the hands of humble and true faith to lay fast hold upon him and his merits for me, and upon this blessed priviledge of being in and by him the adopted son of my heavenly father, unto the assurance of my finall and everlasting comfort and peace: Quickning and strengthning me unto all holy duties all the remaining daies of my earthly pilgrimage; whereby to glorifie my heavenly father as I am most bounden and to assure mine owne conscience of the truth of mine adoption by the syncerity of my heart and thorough sanctification: that so by the sweet beams*

of

of thy grace ſhining into my dull and feeble ſoule, I may with cheerfulneſſe and comfort wait the good houre, when my bleſſed Saviour IESUS *ſhall call me from hence, home to himſelfe peace, in and I ſhall leave mortality and imperfection behind me for ever, Amen.*

The Fourth MEDITATION of Mount TABOR.

How happie a condition it is for thee, upon thy perſeverance in grace to be aſſured of thy ſalvation.

Places of Scripture ſhewing how this benefit and priviledge belongs to us.

EXod. 15. 2. *The Lord is my ſtrength and ſong, he is become my ſalvation.*

Eſay 45. 17) *Iſrael ſhall bee*

saved in the Lord with an everlasting salvation; yee shall not be confounded nor ashamed world without end.

Jeremy 31. 3. *The Lord hath appeared unto me, saying, yea, I have loved thee with an everlasting love: therfore have I extended loving kindnesse unto thee.*

Ioh. 4. 42. *And know that this is indeed the* CHRIST, *the Saviour of the world.*

Ioh. 14. 1. IESUS *having loved his owne which were in the world, he loved them unto the end.*

Ioh 15. 16. *You have not chosen me, but I have chosen you; and ordained you, that you should goe and bring forth fruit, and that your fruit should remaine; that whatsoever yee shall aske of the Father in my name, hee may give it you.* (9) *As my Father hath loved me, so have I loved you; continue ye in my love.* (11) *These things have I spoken unto you, that my joy might remaine in you, and that your joy might be full.*

Romans 1. 16. *I am not ashamed*

ed of the Gospell of Christ: for it is the power of God unto salvation to every one that believeth.

Romans 11. 29. *The gifts and calling of God are without repentance.*

1 Corinth. 1. 9. *God is faithfull by whom ye were called unto the fellowship of his sonne Iesus Christ our Lord.* (8.) *Who will also confirme you unto the end, that yee may bee blamelesse in the day of our Lord Jesus Christ.*

Galatians 2. 20. *Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the son of God.*

Phil. 1. 6. *Being confident of this very thing, that he who hath begun a good worke in you; will perform* (or finish it) *untill the day of Iesus Christ.*

Acts 4. 10. *Bee it knowne unto you all, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, doth this man stand before you whole.*

(11) *This is the ſtone which was ſet at nought by you builders, which is become the head of the corner.* (12) *Neither is there ſalvation in any other, for there in no other name given under heaven, amongſt men, whereby we muſt be ſaved.*

Acts 13. 26. *Whoſoever among you feareth God, to you is the word of this ſalvation ſent.*

1 Tim. 1. 5. *Chriſt came into the world to ſave ſinners.*

Heb. 7, 22. *By ſo much was Ieſus made a ſurety of a better teſtament.* (25) *Wherefore he is able alſo to ſave them to the uttermoſt that come unto God by him.*

The

The fourth MEDITATION of Mount TABOR.

NOw (my ſoule) hath the Lord in mercy brought us to a fourth ſtep of theſe our meditations, which is a bleſſed conſequent of the three former. For being redeemed from our ſinnes, which was our firſt ſtep, and in the ſecond, received to our heavenly Father; and in the third, made his children by grace and adoption; we are thereby become ſure upon our perſeverance in grace, of finall ſalvation: which brings us to this fourth ſtep, making our condition (even in this earthly pilgrimage) moſt happy and ſafe; notwithſtanding any inward or outward afflictions, temptations, terrors, torments, we ſhall or may be exerciſed withall in our way to heaven. For hee that is ſure of grace here, and glory hereafter, what can

ſibly trouble him? ſeeing (*Romans* 8. 18.) the ſufferings of this preſent time are not worthy to be compared with the glory that ſhall bee revealed in us, and (*2 Cor.* 4. 17.) our light afflictions which is but for a moment, worketh for us, a farre more exceeding waight of glory. And how is it (O my ſoule) that we are brought to this bleſſed condition of ſafety and happineſſe? even by the ſame our moſt bleſſed Saviour only, with whom we began in the firſt ſtep of theſe meditations. For hee is Alpha and Omega, the firſt and the laſt, (*Heb.* 12. 2.) the author and finiſher of our faith; neither is there ſalvation in any other, as is before quoted and recited. Oh then (my ſoul) here are we to renew our daily repentance for our offences paſt, and our humble faith in our almighty Saviour, who hath acquitted us from them all, and is thus graciouſly pleaſed to goe along with us, and will confirme us unto the end, that wee may bee blameleſſe in the

the day of the Lord IESVS.

O most gracious Lord and Saviour, who hast begun thine owne good worke in me, thy poore, weake, and unworthy servant, finish the same for thine owne glorious names sake, and by thy holy Spirit dwell in my heart for ever: that for being both in soule and body throughly purified and sanctified unto all holy duties of true humiliation and godly sorrow for my sins and corruptions, and of new universal obedience, in the remaining houres of this transitory life, I may with cheerfulnesse and comfort passe over the same; and not with patience only, but with joy and thankefulnesse waite for the time of my change and dissolution, when thou shalt be pleased to call me home, to thy blessed selfe in glory, Amen, Amen.

The Fifth Meditation of Mount Tabor.

How pleasant a state it is, to live without feare of death and hell.

Places of Scripture shewing this comfort to belong to the faithfull.

Hosea 13.14. *I will ransome them from the power of the grave, I will redeeme them from death. O death I will be thy plagues; O grave I will be thy destruction.*

Esay 25. 8. *He will swallow up death in victorie: and the Lord God will wipe away teares from all faces.*

Mat.16.18. *Upon this rocke* (viz. the faith of Christ) *will I build my Church: and the gates of hell shall not prevaile against it.*

Rom.7.24. *O wretched man that I am, who shall deliver me from this body of death.* (25.) *I thanke God through*

through Ieſus Chriſt our Lord.

Rom. 8. 1. *There is therefore now no condemnation to them which are in Chriſt Ieſus, for the Law of the ſpirit of life in Chriſt Jeſus, hath made me free from the law of ſin and death.*

1 Cor. 15. 54. *Death is ſwallowed up in victorie.* (55.) *O death, where is thy ſting? O grave* (or ô hel), *where is thy victory?* (56.) *The ſting of death is ſin, and the ſtrength of ſin is the law.* (37.) *But thanks be to God who giveth us the victorie, through Ieſus Chriſt our Lord.*

2 Timoth. 1. 10. *But is now made manifeſt by the appearing of our Lord* IESUS CHRIST, *who hath aboliſhed death, and hath brought life and immortality to light through the Goſpell.*

Heb. 2. 14. *Foraſmuch then as the children are partakers of fleſh and blood, he alſo himſelfe took part of the ſame: that through death hee might deſtroy him that had the power of death, that is the divell.* (15) *and deliver them, who through death*

were all their lifetime subject to bondage.

Revel. 1. 18. *I am hee that liveth and was dead; and behold I am alive for ever more, Amen; and have the keyes of hell and death.*

Revel. 2. 11. *He that overcommeth shall not be hurt of the second death.*

Ioh. 5. 24. *Verily, verily I say vnto you, he that heareth my words and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death to life.*

Ioh. 8. 51. *Verily, verily, I say vnto you, if a man keep my sayings, he shall never see death.*

Revel. 20. 6. *Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power.*

The Fifth Meditation.

NOw (my ſoul) are we by Gods goodneſſe come to the fifth ſtep of theſe our meditations, to conſider how full of ſweet comfort and contentment the life of him is, or ought to bee, that lives without feare of death and hell. Death being in its owne nature the extreameſt of evils in this life, the king of terrors to every living thing, and hell the moſt horrible dungeon of everlaſting torments: to the juſt feare of both which the wicked of the world are every minute ſubject. None but thoſe children of grace here, that are ſure of their ſalvation hereafter, can live this pleaſant and feareleſſe life. There is a firſt and a ſecond death, the death of the ſoule, (ſaith Saint *Auguſtine*) went before, in the ſoules departure from God, and the death of the body followed, by the

the ſoules departing from the body, the ſoule firſt left God willingly, yea wilfully; and therefore is compelled unwillingly to leave the body. Now from both theſe deaths are we delivered by the Lord *Jeſus*. For our ſoules being by him freed from ſinne, are reconciled unto God, and ſo exempt from that wrath to come; and from the power of the ſecond death for ever. And from the firſt death, we are ſo delivered from it, that albeit in the owne nature it be the center of all miſeries, and a fearefull effect of Gods curſe on man for ſinne; yet to the godly the nature of it is alſo changed; ſo as now it is not the death of the man, but the death of ſinne in the man. Death (ſaith *Ambroſe*) is the buriall of all vices: for it is the progreſſe and accompliſhment of the full mortification of all our earthly members, wherein that filthie flux of ſinne is dryed up in an inſtant, it is a voluntary ſacrificing of thewhole man, ſoule and body to the Lord,

the

the greateſt and the higheſt ſervice wee can doe to him on earth. For where in the courſe of our life wee are continually fighting againſt our inordinate luſts and affections, to bring them in ſubjection to Chriſt; by death (as it were by one ſtroke) they are all ſmitten and ſlaine: and the ſoule is offered up unto God in a ſacrifice of full and perfect obedience. And though this mortall tabernacle muſt bee laid to ſleepe for a time in the grave, (which is Gods mould, wherein it ſhall bee new moulded and framed fit for heaven) yet my bleſſed Saviour, who (*Romans* 4. 24.) was delivered to death for our offences, and was raiſed againe for our juſtification, hath by his moſt glorious reſurrection, (bleſſed be his moſt holy name) not onely already made mee partaker of the firſt reſurrection in this life, from the death of ſinne by grace, and on ſuch the ſecond death hath no power; but hath alſo by my bleſſed union with him, as one of the

ſan-

ſanctified members of that myſticall body whereof himſelfe is the glorious head, aſſured mee of my bodies reſurrection unto glory, and peace for ever; and that death ſhall reſtore it againe in better plight than ever it was before: to bee againe reunited unto thee (my immortall ſoule) in joynt glory and immortality for ever.

And what is this fraile body to mee, but my cloſet or inmoſt garment; which I ſhall no ſooner put off, but it ſhall be ſure of repoſe, and thou (mine enfranchiſed ſoule) of joy; and when I ariſe, neither of you ſhall faile of glory. O then, (my ſoule) in this confidence aud aſſurance of our finall peace, come let us joyne together in this laſt earthly dutie wee have to performe, of offering up unto our moſt glorious and mercifull heavenly father, in the name and mediation of our moſt bleſſed Saviour IESUS CHRIST, by the gracious aſſiſtance of God the Holy Ghoſt, my ſelfe the whole man

man, ſoule and body, in an humble, faithfull, voluntary, and moſt obedient and free ſacrifice; that hee mercifully accepting the ſame at our hands; I may ſecurely, quietly, patiently, nay, joyfully and thankfully depart hence in peace, unto the God of my ſalvation, *Amen, Amen.*

The Sixth MEDITATION OF MOUNT TABOR.

How rich and ſtately a thing it is to be heire of glory.

Places of Scripture ſhewing how this tranſcendent priviledge belongs unto the faithfull.

ESay 43. 6. *Bring my ſonnes from farre, and my daughters from the ends of the earth.* (7.) *Even every one that is called by my name; for*

I have created him for my glory. Luk. 12.32. *Feare not little flocke, for it is your Fathers good pleasure to give you the Kingdome.*

Iohn 12.32 *Hee appointed us a Kingdome.*

Psalme 84. 11. *For the Lord is the sunne and sheild: the Lord will give grace and glory.*

Luke 22. 29. *Therefore I appoint unto you a kingdome, as my Father hath appointed unto me.* (30.) *that ye may eat and drinke at my table in my kingdome.*

Romans 8. 16. *The spirit it selfe beareth witnesse with our spirit that wee are the children of* GOD.

(Vers. 17.) *And if Children then heires, heires of God, and joynt heires with* CHRIST, *if so bee that wee suffer with him, that wee may also be glorified together.* (Vers. 18.) *For I reckon that the sufferings of this present time, are not worthy to bee compared with the glory that shall bee revealed in us.*

Be

(21) *Because the creature it ſelf alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God.* (30) *moreover whom hee did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified* 2 Cor. 4.17. *For our light affliction which is but for a moment, worketh for us a farre more exceeding and eternall waight of glory.* Gal. 4.7. *Wherefore thou art no more a ſervant, but a ſon; and if a ſonne, then an heire of God through Chriſt.* Eph. 3.6. *That the Gentiles ſhould be fellow heires, and of the ſame body and partakers of his promiſe in* CHRIST *by the Goſpell.*

Col. 3.4. *When Chriſt who is our life ſhall appeare, then ſhall wee alſo appeare with him in Glory.* Philippians 3.20. *For our converſation is in heaven, from whence alſo we looke for the Saviour, the Lord Ieſus Chriſt;* (Verſe 21.) *Who ſhall change our vile body, that it may be faſhioned like*

like unto his glorious body, according to the working, whereby he is able even to subdue all things to himselfe.

1 Tim. 4. 8. *Henceforth there is laid up for me a crowne of righteousnesse, which the Lord the righteous judge shall give me at that day, and not unto me only, but unto them also, which love his appearing.*

Titus 3. 7. *That being justified by his grace, we should be made heires, according to the hope of eternall life.*

1 Pet. 5. 1. *The elders which are among st you, I exhort, who am also an elder, and a witnesse of the sufferings of* CHRIST, *and also a partaker of the glory that shall be revealed.* (2.) *Feed the flock of God.* (4.) *And when the chiefe Shepheard shall appeare, yee shall receive a crowne of glory that fadeth not away.* (10.) *But the God of all grace, who hath called us into his eternall glory by* CHRIST IESUS, *make you perfect.*

2 Pet. 1. 3. *According as his Divine power hath given unto us all things*

things, that pertaine unto life and godlinſſe, through the knowledge of him that hath called us to glorie and vertue. (11.) *For ſo an entrance ſhall be miniſtred unto you abundantly into the everlaſting kingdome of our Lord and Saviour Ieſus Chriſt.*

2 Cor. 4. 3. *If our Goſpell be hid, it is hid to them that are loſt.* (4.) *In whom the God of this world hath blinded the eyes of them that believe not, leſt the light of the glorious Goſpell of* CHRIST (*Who is the image of God*) *ſhould ſhine unto them.* (5.) *For we preach not our ſelves, but* CHRIST IESUS *the Lord* (6.) *For God who commanded the light to ſhine out of darkneſſe, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of* IESUS CHRIST. (7.) *But We have this treaſure in earthen veſſels, that the excellencie of the power may be of God, and not of us.*

The

The ſixth Meditation.

NOw my ſoul are we (by Gods mercy) come to the ſixth and uppermoſt ſtep propounded to us in theſe our meditations : namely, to conſider how rich and ſtately a thing it is, to be an heire of glory. And this indeed muſt needs be the moſt high and tranſcendent priviledge of all, that can bee beſtowed upon the children of men ; who being by nature children of wrath, and in bondage to ſinne, death and damnation, are by grace brought to this moſt bleſſed eſtate, of changing ſinne into righteouſneſſe, death into life, and hell and damnation, into heaven and glory. And how comes this bleſſed worke to bee effected for us moſt unworthy wretches ? but onely by that moſt bleſſed Saviour and redeemer of ours (God in the fleſh manifeſted) who brought

us

us up the first step of these our meditations; and so from steppe to step all along to this the highest of heavenly glory. For hee is the onely naturall sonne of GOD, and thereby the onely proper and immediate heire to that blessed inheritance: whereunto hee hath a twofold right; one, by his eternall generation, and so hee is the heire of his Fathers Kingdome, in a manner proper and peculiar to himselfe alone: The other right hee hath by purchase; for by the merit of his precious death and passion, hee hath purchased eternall life for all the members of his Church; whom having espoused unto himselfe by grace, wee also by that blessed union with him, became heires annexed with him of the same glory. In the first right he can admit no companion; in the second all the members of his mysticall body are made partakers with him. O my soul, what shall we say to this transcendent dignitie of all truly penitent believers? but as

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the *Psalmist* saith (*Psalme* 87. 3.) glorious things are spoken of thee ô thou Citie of God; so may we say of every citizen of the holy City new *Ierusalem*, the Lambs wife, *Rev.* 21. 3 For God will dwell with them, and they shall bee his people, and God himselfe shall bee with them, and be their God, (4.) and God shall wipe away all their teares from their eyes; and there shall bee no more death, neither sorrow, nor crying, neither shall there bee any more paine. For, *Psalme* 144. 15. Blessed are those people whose God is the Lord, and are called to this happie fellowship and union with him who is the king of Saints. O my soul, come let us with all humble reverence, heartily love and adore the Lord, who hath of his free grace made us partakers of this unspeakable mercy: let us rejoyce and bee glad in the Lord; and let my heart and mouth be filled with his praises for ever. For, *Esay* 1. 9. except the Lord had reserved mercy for us, wee

had

had beene made like unto *Sodome* and *Gomorah*; whereas by this blessed Saviour of ours, our most gracious Lord and husband, the lots are fallen unto us in pleasant places, and we have a faire heritage. Blessed be the God of our salvation for ever and ever. And although all the adopted children of God, members of Christ, are heires of this glorious inheritance; yet is not the same diminished to any one of them; for the rich portion of one shall bee no prejudice to another; but every one shall bee filled with the fulnesse of the glory of God.

But withall, we are to observe, that howsoever in earthly inheritances, the father must first die before the sonne come to the full possession thereof; yet for this heavenly inheritance, wee our selves must first die, that wee may possesse the same. For our Father is the ancient of dayes, the heavens are the worke of his hands: they shall perish, but hee doth remaine: we all shall wax old

as

as doth a garment, but he is the ſame, and his yeares ſhall not faile: for he is the Father of eternitie, in whom there cannot fall ſo much as a ſhadow of change. But as for us, our condition is ſuch, that by ſuffering death, we muſt enter into the kingdome, we cannot ſee him ſo long as wee live, nor bee ſatisfied with his image, till we awake in the reſurrection. Therefore ſhould the day of death be a ioyfull day unto us, becauſe it is the day of our glorious inheritance. *Dies mortis æternæ vitæ natalis eſt*; and as this ſerves unto us, for a ſpeciall comfort in the houre of temptation and day of death; ſo it ſhould provoke us, to anſwer this our heavenly vocation, by the holy and heavenly diſpoſition of our minds, and affections, whiles we live, and a gracious and Chriſtian preparation from day to day for the time of our diſſolution, waiting for it with cheerfulneſſe and joy.

Seeing we are the ſonnes of God, ſhall wee not make it our ſtudie and care

care to uſe all bleſſed meanes for renewing his image in us, which our former ſins have defaced? and to ſerve him in holines and righteouſnes all the remaining daies of our life? ſeeing we are called to be heires of an heavenly inheritance, ſhall we any longer minde and affect earthly things? nay rather with the holy Apoſtle (*Philip.* 3. 8, 9.) Let us accompt all things to bee but dung in reſpect of the excellent knowledge and fellowſhip of the Lord IESUS. Seeing CHRIST muſt be our comfort in death, when all other comforts will forſake us; let us make him our joy and pleaſure, and our portion in this life, and ſo ſhall he be both in life and death an advantage unto us.

O moſt gracious Lord God and our mercifull heavenly father; give us grace, we moſt humbly beſeech thee, ſeriouſly to conſider of this high calling of ours, being by adoption made thy children, members of CHRIST, and heires annexed with him of glory

of rebels and slaves of Sathan, made the happie servants of our blessed Redeemer: nay more then so; his friends, (*Iohn* 14.15.) Henceforth call I you no more servants, but friends; yea, more then friends, for he hath made us his brethren. (*Heb.* 2.11.) He that sanctifieth and they which are sanctified are all one; wherefore hee is not ashamed to call them brethren. O transcendent and wonderfull comfort! God the Father cries from heaven, This is my beloved sonne, in whom I am well pleased; heare him. The Sonne againe speaking unto us here on earth, saith, (*Iohn* 20.17.) I ascend unto my Father, and to your Father, and to my God, and your God. He that is my God and my Father, is also your Father and your God. Therefore goe ye unto him and with confidence cal upon him as your Father and your God; and hee will heare you and helpe you.

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O most glorious and most merciful heavenly Father, confirm us more and more in the assurance of thy eternall love, free grace, and unchangeable mercies towards us in Christ Iesu: that in lively sense and inward assurance thereof wee may with comfort and cheerfulnes Waite for, love, and long for his appearing. (2 Tim. 4. 8.) *for our deliverance from this bondage of corruption, and receiving of us to himselfe in glory. To Whom, with thee (O Father of mercies) and God the Holy Ghost, most holy, glorious, and ever blessed Trinitie, in the unity of one, only, true and everliving God, of incomprehensible glorious essence, and most adored and coeternall Majestie, be all glory, praise, dominion and thankesgiving ascribed, for ever and ever, Amen, Amen, Amen.*

FOR A Seventh MEDITATION OF MOUNT TABOR.

NOw (my ſoule) having by our moſt gratious GODS fatherly indulgence and mercie, had time, and beene enabled (though with much humane weakneſſe) to conſider diſtinctly and ſeverally of thoſe ſixe maine points of meditation propounded unto us for Mount *Tabor*, (the ſame indeed comprehending all manner of ſpirituall comforts and refreſhings for the Chriſtian ſoule) wee are by courſe and order come to a ſeventh ſtepp: which very name puts mee in minde of the ſeventh day of our weeke, the fitteſt of all the reſt for heavenly contemplatious. Almightie God

GOD after his ſix daies worke of wonder in the creation of the viſible World, conſecrating the ſeventh day for a holy reſt to himſelfe and for his owne immediate worſhip and ſervice, which was the *Iewes* Sabbath; and the glorious reſurrection of God the Sonne manifeſted in the fleſh, for the moſt gracious worke of our redemption, being alſo celebrated in the Church ever the ſeventh day of the week, which is the Chriſtians Sabbath, and both of them types of that everlaſting Sabbath, which the triumphant Church ſhall celebrate for ever in the kingdome of Heaven. The conſideration of which particulars might bee a theme large enough and fit enough for a ſeventh Meditation of Mount Tabor: But being ſenſible of my owne weakneſſe, I am reſolved here to ſet up my reſt; and inſtead and place of this ſeventh and concluding Meditation of mine to ſet downe two exerciſes of this kind, heretofore com-

posed by me, the one, fitting the Christians Sabbath to the worlds end: the other, a contemplation of the new Ierusalem, and heavenly Sabbath, world without end: recommending the foure other heads of meditation set downe by Master *Downam*, and the twelve priviledges of the faithfull set downe by Master *Byfeild*, as fit arguments for divine contemplations to such as are better able to travell therein; no day of the weeke, no, nor of our whole life being to bee exempted from that most necessary duty of daily renewing our faith and repentance, whereof see *Downam* at large in his Guide to Godlinesse. *lib.* 3, *cap.* 2.

A

A MEDITATION

On the Incarnation and Paſsion of our moſt glorious Saviour the Lord Ieſus, and our bleſſed union with him;

alluding to the ſong of Simeon, called Nunc Dimittis.

SImeon was one of thoſe which waited for
the Meſſiahs comming, Iſraels conſolation;
Whom that himſelfe ſhould ſee, before he died
was ſhewed to him from God by revelation.
And when the Virgin mother brought her Son
up to the Temple to preſent him there,
Simeon by motion of the Holy Ghoſt,
came in, and praiſing God with joyfull cheere:
The bleſſed babe with arms he gently claſpt about;
This Swan-like ſong divinely warbling out.

O Lord ſince thou haſt let me live to ſee,
the Chriſt, thy promiſed ſalvation,
Whom thou haſt now prepar'd reveald to be
before the face of every nation,
A ſaving light unto the Gentiles, who
in darkneſſe and in ſhade of death did dwell;
The glory, and the way of peace, unto
thine owne beloved people Iſrael.
Now letteſt thou thy ſervant (bleſſed Lord,)
Depart in peace according to thy word.

If Simeon at the ſight of Chriſt a child,
 newv come into the world for our ſalvation;
That glorious work not then accompliſhed,
 vvas yet ſo vvrapt vvith joy and exultation;
As diſeſteeming all the world beſide,
 he had nō mind of living longer here;
Hovv then O Lord ſhould I affected be,
 vvho live in this thy Goſpels light ſo cleare,
 My Saviours acts and ſufferings all to ſee,
 And knovv the benefit therof belongs to me.

O thou divine peace-maker, hovv ſhall I
 admire and praiſe thy mercy infinite?
That being God, our nature vvouldſt aſſume,
 and to thy ſacred perſon it unite,
That ſo thou being God and man in one,
 a perfect Mediator might become
To God for man, vvho els had periſhed:
 and vvithout thee beene utterly undone.
 Good Lord, hovv ſhould my ſoule affected be,
 At this thy vvonderfull humility?

That thou th'almighty maker of the vvorld,
 (for by thy vvord, all things at firſt began
Should'ſt yeeld thy ſelf a creature to become,
 and to be made, tvviſe made for ſinfull man:
Made of the bleſſed Virgin, ſo to take
 vvith our fraile nature, our infirmities:
And made under the lavv, to undergo
 the burthen of our ſinnes and miſeries.
 Hovv then (good Lord) ſhould I affected be,
 To this great vvork of mercy towards me?

That

That thou to whom all powers in heaven did bow
and thought it their honour to be serviceable;
Should for us wretched men descend so low,
as to be born heire in a homely stable;
Laid in a cratch, pursued by tyrants rage,
tempted by Sathan, made of men a scorne,
Sold by thy servant, arraigned and condemned,
grievously scourged, then crowned with thorne;
Naild to the crosse, twixt two thieves crucified:
Pierc'd through the heart, oppresst in soul beside.

(Most blessed Iesu) why shouldst thou endure,
thy precious body peerlesly innocent,
Yea sacred and holy, by the cruell hands
of sinfull wretches to be torne and rent?
Was there no way to expiate my sins
but all these torments must be laid on thee?
O wretched caytive I that did offend,
most gracious Saviour, thou thus pitying me,
O let my heart weep teares of blood within,
For these thy sufferings, and my grievous sin.

And thou (deare Lord) whose love unutterable
hath made thee undergo all this for me,
Inflame my heart with holy fire that I,
with awfull love againe may worship thee:
(With true repentant teares, and contrite heart,
prostrate thy precious bleeding wounds before
My Lord, my God, thus crucified for me,
with humble faith and reverence to adore,
Hating my selfe for all my grievous sins,
Which caused those thy grievous sufferings.

O let mine eyes powre forth whole ſtreames of tears
my heart diſſolv'd to ſighs of true contrition,
So to bewaile my ſins and wickednes
and that moſt miſerable and forlorn condition.
Which guilt of ſin, ſight of the wrath of God
deſert of hell and utter condemnation,
Might threaten me, but that my hope is fixt
on thee (my Ieſus) God of my ſalvation.
Thou only (bleſſed Lord) canſt ſuccour me:
O ſave my ſoule, which only truſts in thee.

For when the people were in Moſes time,
by fiery ſerpents wounded mortally,
The braſen ſerpent was lift up by him,
that ſuch as looke up to it, might not die:
If ſuch great vertue in that figure were
the type of this thy croſſe and reall elevation?
How much more vertue ſhall thy precious blood
afford my ſin-ſick ſoule for my curation.
Then let my humble faith cleave faſt to thee;
Sweet Saviour; let us never parted be.

For when I look up to this croſſe of thine,
five glorious victories my meditation
Obſerves, thereon to be atchiev d by thee,
for making ſure the worke of my ſalvation:
The law of grace againſt the law of workes
prevailing, ſo to work my liberty:
Againſt my ſin, thy ſelfe (deere Lord) made ſin,
that it might righteouſneſſe become to me.
Thy death (O Saviour) mine aboliſhing,
My ſoule unto eternall life to bring.

And

And thou the Prince of darkneſſe conquering,
that I might ſtill the child of God remaine;
And laſtly overcomming hell it ſelfe,
that I might heavens bleſſedneſſe obtaine.
Thus by thy precious death and paſſion,
my ſoules maine enemies are vanquiſht quite,
And I ſet free now under th'law no more,
but under grace, by thy rich grace and might.
O let thy ſpirit of grace ſtill governe me,
That I may die to ſin, and live to thee.

That whiles I live I may divide my time
betweene true godly ſorrow for my ſinnes,
And faithfull praiſing of thy holy name,
from whence alone my hope of comfort ſpringes.
And ſo by lively faith being knit to thee,
thou by thy ſpirit dwelling in my heart,
Soule of my ſoule, mayſt day by day to me,
thy ſpirituall life and quickning grace impart.
And I by myſticall injunction be,
Truly (though ſpiritually) made one with thee.

Of which ſweet union thou haſt made me ſure,
by thoſe maine ſeales of thine eternall love;
Thy word of truth, thy Sacraments of grace,
thy ſpirit of peace inſpired from above;
And ſo by matchleſſe mercy on thy part,
(moſt bleſſed Lord) and humble faith on mine,
Thou haſt betroth'd thy glorious ſelfe unto
my poore believing ſoule, and made it thine,
One of thine owne, to be disjoyned never;
But live in thee, to thee, with thee for ever.

Why then ſhould any mortall thing detaine,
me longer in this vaile of teares and ſin?
Whoſe whole deſire with bleſſed Simeon,
is to contemne the world and all therein,
To lay aſide this robe of earth I weare,
that my redeemed ſoule may come to thee,
Whoſe bleſſed will is ſo declar'd, that where
Thou art, thine owne ſhall alſo be.
Call then (ſweet Ieſu) as it ſhall thee pleaſe,
Into thy hands receive my ſoule in peace,
When my appointed time of change ſhall be,
For which my ſoule ſhall daily wait on thee.

A Contemplative Meditation of the new Ieruſalem and the triumphant Church, celebrating an everlaſting Sabbath in the kingdome of Heaven; entitled by mee,

Halelujah to Heavens King.

LEave (O my ſoule) this reſtleſſe vaile below,
Which ſin and ſorrow by turnes ſtill overflow;
Raiſe up thy thoughts to that ſupernall reſt,
Which maketh all the Saints and Angels bleſt;
Who altogether do for ever ſing,
Halelujah's to Heavens King.

There

There is erect the Godheads glorious throne,
More bright than many thousand suns in one;
Where thy deare Saviours body glorified
That body which for thee was crucified,
Now raigneth with the Dietie,
In soveraigne blisse and Majestie.

That sacred head, which here was crownd with thorns
A crown of heavenly glory now adornes;
That hand, which here did hold the scornful reed,
Now weilds the Scepter of al power and dread;
Those feet once naild unto the tree.
Trample on death and hel in victorie.

The holy citie, new Ierusalem,
Is there prepar'd for just and perfect men;
With great high wals of Iasper, built foure square,
Whereof the length breadth depth all equall are,
Of twelve foundations, precious stone,
The twelve Apostles names thereon.

In twelve gates of pearles a peece, on each side three;
At which twelve Angels the attendants be:
The streets pure gold, all shining like the Sun,
Through which the crystal stream of life doth run,
From out the throne of glory flowing,
The Tree of life, on both sides growing.

Within those gates of glorious habitation,
None enter may, but heires of salvation;
The Lambs redeemed, his espoused wife,
Whose names are written in his booke of life;
The Church triumphant, there set free
For ever from mortality.

There

There live those blessed troopes of pureſt ſpirits,
In ſuch exceſſe of joyes and true delights,
As neither eare can heare, nor eye perceive,
Nor can the heart of mortall man conceive;
Prepared by the Lord of bliſſe,
Before all worlds, for all of his.

Who living here the bleſſed life of grace,
Are hence tranſlated to that glorious place,
Where thy deare Saviour keepes a roome for thee;
Then looke, and long for immortalitie;
Waite his good houre, and in waiting ſing
Halelujahs to heavens King.

A Meditation of Mans mortality

MAn unto whom eachhoure in changes preacheth
That all this Globe, earths glory, ſhall decay;
Believs that doome to mightier creatures reacheth,
Yet dreames, it cannot hold in brittle clay;
So dull and heavie is his heart in eaſe,
To think of ought that may the fleſh diſpleaſe.

Then neerer come; to his dull ſenſes cry,
All fleſh is graſſe, worm-eaten flowers mans pride;
It's true, ſaith he, but tell him that himſelfe ſhall die,
He rather thinks it true in all beſide,
So (reaſon traind to be ſelf-pleaſures thrall)
He thinks that failes in one, which holds in all.

Thus

Thus he whoſe life ſhould be deaths meditation,
Waiting for future immortality;
Forgets the end of his divine creation,
And faine would finde on earth eternitie.
O man, look up; thou muſt this mortall leave,
Before thou canſt th'immortall robe receive.

1 Due thought of death and hell,
Would ſinfull thoughts expell;
Who ſo with carefull thought
Would ponder as he ought;
How fearefull 'tis to flit
From bed to loathſome pit:
From pit to eaſeleſſe paine,
For ever to remaine.
Among the damned ſprights,
Whoſe mercy never lights,
Would not commit one ſin,
Though it the world might win.

2 As certaine as it now is day,
ſo ſure it will be night anon;
For time ſtands never at a ſtay,
but now is here, and now is gone;
Such is our life, whoſe minutes ſpend,
and every minute waſts the ſtore,
Till all be out, and then an end;
we cannot live one minute more.

3 *What thing is that each man doth chiefly crave?*
Contentment in his fortune and his mind.

Who

What thing is that man here can never have?
Contentment in his thoughts and ſtate to find.
What's cauſe of both? That man who heaven minds not
May ſtrive to ſeek that there, which here he finds not

4 Take from our life, theſe threefold parts of time:
Firſt, what we idly ſpend, and nothing do;
Then what we ſpend in evil, and heaven-hated cryme;
Laſt what in things, that us belong not to:
Alas! how ſmall remaine; how quickly told,
Is left wel ſpent; in doing what we ſhould.

Occaſionall Meditations.

Vpon a ſad and unſeaſonable Raine, tranſlated out of Latine.

WHence comes it, that this ſad untimely ſhowrs
Do choak the earth, and of our fruits bereave (us?
Either to ſhew in heavens angry lowres,
That God hath left us as the Sun doth leave us:
Or for that man his ſins nor ſee, nor feares,
The heavens for us powres out it ſelfe in teares.

Vpon

2 *Vpon a* LOOKING GLASSE.
Tranſlated out of Latine.

MAke this uſe of thy Looking-glaſſe,
that if thy face ſeeme faire;
With vicious manners, ô do not
the grace thereof impaire;
Or if thou find thy countenance,
ſuch gracefulneſſe denyed,
Let that defect with inward grace,
and vertues be ſupplyed.

3 *Concerning an extraordinary veile which covered my body, at my comming into the world.*

THere be ſome things which belong to every child in the infancy; whereof the certainty cannot be known but by relation of others, as the day or houre of our birth, who were our ſureties at baptiſm, and the like, of which kind ther was one ſpecial remarkable thing concerningmy ſelf, who being my parents firſt ſon, but their ſecond child (they having a daugh-

a daughter before me) when I came into the world, my head, face, and foreparts of the body, were all covered over with a thin kell or skin, wrought like an artificiall veile; as alſo my eldeſt ſonne being likewiſe my ſecond childe was borne with the like extraordinary covering: our Midwives and Goſſips holding ſuch children as come ſo veyled into the world, to be very fortunate (as they call it) there being not one childe amongſt many hundreds that are ſo borne; and this to fall out in the ſame manner both to the father and the ſonne, being much more rare. But whatſoever old wives obſervations are, let us (both father and ſonne) with all humble thankfulneſſe, look up to our heavenly father, (who made us and formed us in the wombe, and brought us from thence, and doth preſerve and governe us from the cradle to the grave) to bleſſe and praiſe his holy name, for the priviledge of our birthright which his favour hath beſtowed

ed upon us, above the reſt of our brothers, and to ſtudie and endeavour to walke worthy of that dignitie in our care and endeavour to ſerve and pleaſe him, who hath ſingled us out, as fathers of the family in our ſeverall generations to that purpoſe; the firſt borne of the ſonnes amongſt the Iſraelites being to be given or conſecrated to the Lord, *Exod.* 22. 29. *Numbers* 3. 13. *Luke* 2. 23. And from thoſe veiles wherewithall wee were borne, let us learne this Chriſtian leſſon, to veile our heads and our hearts and all our affections, from the witcheries and vanities of this world; and to looke up, beyond the things here to our Saviour IESUS CHRIST within the veile in heaven, to long and wait for thoſe bleſſed and unchangeable comforts which are there treaſured up for us in him: Not as wee came into this world hidden of nature, but as wee are now born by his holy ſpirit, children of grace and election. O merciſull Lord God, we bring nothing

with

with us into this world, but that which might condemne us in the next, bleſſed be thy moſt holy name, by whoſe eternall mercies wee are born again of the Holy Ghoſt, and our begun regeneration here ſhall be conſummated in the world to come. ô ſanctifie and eſtabliſh us by thy free ſpirit, that being by our new birth made children of grace and adoption in *Chriſt*, we may mortifie all our old corruptions of nature, and ſerve thee faithfully in new obedience in the ſhort pilgrimage of this life, and bee finally receiv ed in peace into thine everlaſting kingdome, as thine own redeemed ones, through *Jeſus Chriſt* our Saviour, *Amen.*

4. *Vpon an extraordinary accident which befell me, in my ſwadling cloaths.*

WHen we come to years, we are commonly told of what befel us in our infancie, if the ſame were more than ordinary. Such an accident

cident (by relation of others) befell me within few daies after my birth, whilſt my mother lay in of me being her ſecond child, when I was taken out of the bed from her ſide, and by my ſuddain and fierce crying recovered again, being found ſticking between the beds-head and the wall; and if I had not cryed in that manner as I did, our goſſips had a conceit that I had been quite carried a way by the Fairies they know not whither, and ſome elfe or changeling (as they call it) laid in my room.

In the 12. Chap. of the *Revelation* we read of two great ſigns in heaven. A woman cloathed with the Sunne, great with child ready to be delivered, and a great red dragon with ſeven heads ſtanding before her, ready to devoure the child aſſoon as it ſhould be born, but the child being caught up unto God, and the dragon diſappointed of his prey, caſt downe into the earth, was wroth with the woman, and went to make warre with the remnant of her ſeed, which kept

the

the commandements of God and have the teſtimony of *Ieſus Chriſt*.

By this woman I conceive the Church militant was prefigured, whom the Dragon hath perſecuted and doth continually labour to deſtroy in all her members: that Dragon being there (*verſ.* 9.) expreſly ſaid to bee that old ſerpent called the Divell and Sathan, which deceiveth the whole world, and (*verſ.* 10) is the accuſer of our brethren, whom hee accuſeth before God day and night. But to our comfort it is added in the next verſe, that they overcame him by the blood of the lamb, and by the word of their teſtimony. And certainly, that attempt of ſtealing me away as ſoone as I was born, (whatſoever the midwives talk of it) came from the malice of that arch-enemy of mankind, who is continually going about ſeeking whom he may betray and devoure. But bleſſed be the Lord our moſt gracious God and mercifull father, that diſappointed them then, and hath ever ſince preſerv-

ſerved and kept mee from his manifold plots and ſtratagems of deſtruction: ſo as now in the ſeventieth yeare of mine age, I yet live to praiſe and magnifie his wonderfull mercies towards me in this behalfe.

O moſt bleſſed Lord Ieſu (our moſt gracious Saviour and Mediator) one part of thy Church redeemed by thy pretious blood, have already fought the good fight of faith, and are tranſlated hence into thine heavenly kingdome, with *Abraham* the father of the faithfull, and the reſt of the glorified Saints, to celebrate thy praiſes for evermore. The other part of this Church is militant here upon earth, ſtriving againſt their owne naturall corruptions, and the wiles and power of thine and their enemies. (Good Lord) thou knoweſt the cunning, power, malice, and crueltie of the adverſary, and the great weakneſſe of thine owne children; and beholdeſt their daily fightings and failings, and how unable wee are to ſtand in our ſelves; O

mercie-

mercifull Saviour, strengthen us with thy grace, and shew thine almightinesse in our weaknesse, that fighting under thy banner, who hast already in our flesh and for us conquered all our enemies to our hands; we may be enabled to stand fast and unmoovable, alwayes abounding in the work of the Lord; that so in the end we may bee more than conquerors through thee our glorious Captaine and Saviour; and when wee have fought here below so long as thou wouldest have us, wee may (when thou shalt bee pleased to call us hence) be translated unto the fellowship of thy Saints and Church triumphant in heaven, there to joyne with them in the new songs of thy redeemed ones, to magnifie and praise thy most holy and blessed name, from everlasting to everlasting, *Amen.*

5 *Vpon my breeding up at Schoole.*

IT was not my happines to be bred up at the Vniverſity, but all the learning I had was in the free Grammar Schoole, called Chriſts ſchoole in the City of *Glouceſter*, yet even there it pleaſed God to give mee an extraordinary helpe, by a new ſchoolemaſter brought thither, one Maſter *Gregory Downhale* of *Pembrook-Hal* in *Cambridge*, after I had loſt ſome time under his predeceſſor. This Maſter *Downhale* having very convenient lodgings over the ſchool, tooke ſuch liking to me, as he made me his bedfellow (my fathers houſe being next of all to the ſchoole) This bedfellowſhip begat in him familiaritie and gentleneſſe towards mee, and in mee towards him, reverence and love; which made me alſo love my book, love being the

moſt prevalent affection in nature to further our ſtudies and endeavors in any profeſſion, hee came thither but Batchelour of Arts, a good ſcholler, and who wrote both the ſecretary and the Italian hands exquiſitly well. But after a few yeares that hee had proceeded Maſter of Arts, finding the ſchooles entertainment not worthy of him, hee left it, and betook himſelfe to another courſe of being Secretary to ſome noble man, and at laſt became Secretary to the worthy Lord Chancellour *Elleſmere* and in that ſervice (as I think) dyed. And my ſelfe his ſcholler following his ſteps, as neere as I could, (though furniſhed with no more learning then he taught mee in that Grammar Schoole) came at laſt to be Secretary to the Lord *Brooke*, Chancellor of the Exchequer: and after that to my much honoured Lord, the Earle of Middlesex, Lord high Treaſurer of England: and laſtly to the moſt worthy my moſt noble Lord, the Lord Coventry Lord-keeper

per of the great Seale, in whoſe ſervice I expect to end my dayes. And this I note, that though I were no graduate of the Vniverſity, yet (by Gods bleſſing) I had ſo much learning as fitted me for the places whereunto the Lord advanced mee, and (which I thinke to bee very rare) had one that was after a Lord Chancellors Secretary to be my Schoolemaſter, whom (by Gods bleſſing) I followed ſo cloſe, that I became a ſucceſſor to his ſucceſſors in the like place of eminent ſervice and employment.

It is the almighty and al-governing hand of thy providence (O moſt glorious Lord God) whereby all things are diſpoſed amongſt the children of men, let my ſoule for ever praiſe thee, for this gracious work of thine towards me thine unworthy wretch; whom thou haſt preſerved and enabled from my weake and ſmall beginnings for thoſe places whereunto I have beene called, and which (by thy grace) I have with credit and

comfort diſcharged, O bleſſed Lord God, who haſt led mee from my youth up, forſake mee not now in mine old age when I am gray headed, and my ſtrength faileth me; but finiſh thy gracious worke of mercy and grace in me, to the conſummation of it in thy heavenly kingdome, whereunto thou haſt elected mee in IESUS CHRIST thine eternal Son, the promiſed Meſſias, God in the fleſh manifeſted, our moſt gracious Lord and Saviour: unto whom with thee (ô father of glory and mercies) and God the Holy Ghoſt, the moſt bleſſed ſpirit of grace and adoption; moſt holy, glorious, and ever bleſſed Trinitie, in the unity of one onely true, immortall and everliving God of incomprehenſible glory, and moſt adored and coeternall Majeſtie, be al praiſe, glory, dominion and thankſgiving for ever; *Amen.*

6. *Vp-*

6 *Vpon an accident to me, when I was a Schoole-boy.*

BEfore Maſter *Downhale* came to be our Maſter in Chriſt-ſchool, an ancient Citizen of no great learning was our ſchoolmaſter ; whoſe manner was to give us out ſeverall leſſons in the evening, by conſtruing it to every forme, and in the next morning to examine us thereupon; by making all the boyes in the firſt forme , to come from their ſeates and ſtand on the outſides of their desks, towards the middle of the ſchoole, and ſo the ſecond forme and the reſt in order, whiles himſelf walked up and down by them and hearing them conſtrue their leſſon one after onother ; and then giving one of the words to one, and another to another (as he thought fit) for parſing of it. Now when the two higheſt formes were diſpatched , ſome of them whom we called prompters

would come and ſit in our ſeates of the lower formes, and ſo being at our elbowes would put into our mouths anſwers to our maſters queſtions, as he walked up and downe by us: and ſo by our prompters help, we made ſhift to eſcape correction; but underſtood little to profit by it; having this circular motion, like the Mil-horſe that travels all day; yet in the end finds himſelfe not a yard further, then when he began. I being thus ſupported by my prompter, it fell out one day that one of the eldeſt ſchollers and one of the higheſt forme, fell out with mee upon occaſion of ſome boyes-play abroad, and in his anger, to doe mee the greateſt hurt he could (which then he thought to be, to fall under the rod) he dealt with all the prompters, that none of them ſhould helpe me, and ſo (as he thought) I muſt neceſſarily be beaten. When I found my ſelfe at this ſtrait, I gathered all my wits together (as we ſay) and liſtned the more carefully to my fellowes

lowes that conſtrued before me, and having alſo ſome eaſie word to my lot for parſing, I made hard ſhift to eſcape for that time. And when I obſerved my adverſaries diſpleaſure to continue againſt me, ſo as I could have no helpe from my prompters, I doubled my diligence and attention to our maſters conſtruing our next leſſon to us, and obſerving carefully how in conſtruction one word followed and depended upon another, which with heedfull obſerving two or three leſſo ns more, opened the way to ſhew me how one word was governed of another in the parſing: ſo as I needed no prompter, but became able to bee a prompter my ſelfe: and ſo the evill intended to mee by my fellow-ſcholler, turned to mygreat good. Let all thoſe who have found the like gracious worke towards themſelves (as many have in matters of more moment, if they obſerve it) come joyne with me in praiſingthe Lord for the ſame, whoſe providence governeth

all things, and who doth powerfully declare himſelfe to bee the only true God, by ſuch over-ruling the powers of darkneſſe, and the malicious and evill intentions of men, bringing light out of darkneſſe, good out of evill, life out of death, and making all things worke together for the good and comfort of them that feare him.

O mercifull Lord God, who even in my childhood didſt ſhew mee this grace and favour, as thou haſt often done ſince in many caſes of extremitie, give mee grace to magnifie thy bleſſed name therefore, and of thy free grace and unchangeable mercie, continue thy goodneſſe to mee thy unworthy ſervant, for my ſupport in my laſt need, that death may not be death unto me, but a paſſage from temporall to eternall life, and a change of the one for the other, (as it is to all thine elect) according to the mighty working of our Saviour

dying

dying for us, whereby he hath purchaſed eternall life for every poore penitent ſoul that believes in him. Bleſſed be the Lord our ſtrength and our redeemer for ever, Amen.

7 *Vpon ſix verſes of the* 12 *Chapter of S. Luke.*

IN one of my paper-books which I had when I was a ſchool-boy, I find this ſhort note written with mine own hand at that time, *Lu.*12.35.to the 40. *v.* whether it was the text of ſome Sermon I then heard, or upon what other occaſion I then wrote it, is forgotten (as all worldly things muſt ſhortly be with me.) But now turning to the place of that Goſpel, I find it to be a part of our bleſſed Saviours Sermon to his Diſciples, not long before his paſſion, and to contain a moſt waighty and neceſſary duty enjoyned to us all, for our timely preparation for death, and our Lords

second comming in these words following, (Vers. 35.) *Let your loynes begirded about, and your lights burning.* (Vers. 36.) *And ye your selves like unto men that waite for their Lord when hee will returne from the wedding, that when he commeth and knocketh, they may open unto him immediately.* (Vers. 37.) *Blessed are those servants, whom the Lord when he commeth shall finde watching: verily, I say unto you, that hee shall gird himselfe, and make them to sit downe to meat, and will come forth and serve them.* (Vers. 38.) *And if he shall come in the second watch, or come in the third watch, and find them so; Blessed are those servants.* (Vers. 39.) *And this know, that if the good man had known what houre the thiefe would come, he would have watched, and not have suffered his house to be broken thorough.* (Verse 40.) *Be ye therefore ready also; for the sonne of man commeth at an houre, when you think not.*

In which words our blessed Saviour

our requires of us, for our own good and finall comfort an hourely watchfulneſſe and preparation for the time of our change, that we may be ready when it commeth, telling us plainly that it will come at an houre we thinke not; and therefore to be expected and provided for that houre, if we will be ſafe: urging this moſt needfull dutie, by two examples or parables, the one, from the happie reward of ſo doing; twiſe pronouncing thoſe ſervants bleſſed, whom the Lord when hee commeth ſhall find watching: the other from the danger of neglecting this watch, wherein we wilfully give the thiefe opportunity to breake our houſe thorough, to our utter undoing. That if the former reaſon of reward and bleſſing will not moove us, out of love and dutie to ſee ſo gracious a Lord, and for our owne finall glory, to be ready with our loines girded (all carnall and worldly affections ſuppreſſed) and our lights burning (in bumble faith, repentance and obedience).

obedience) to open unto him at the firſt knock, yet the very feare of being ſurpriſed by that cruell murthering thiefe (our ghoſtly enemy) who every houre watcheth to take us at advantage, for bringing us to utter confuſion, ſhould awaken us, and make us careful to put this holy duty into ſerious and conti uall practiſe, for our owne finall ſafety and peace, and the glory of our moſt gracious God in our ſalvation; reckoning every day and houre to be our laſt, and ſo graciouſly imploying our few remaining daies of mortality here, as neither deſiring nor needing any morrow: that ſo whenſoever wee ſhall be called hence, we may be ready and enter into the joy of our bleſſed Lord and Saviour, and remaine with him where he is in glory for ever and ever. Here this weake meditation of mine I will conclude with *M George Withers*, prayer and meditation, upon the 98. *Pſalme*.

O

O Almighty Son of God; we bleſſe and praiſe thee for the manifeſtation of thy mercy to the whole world in the miraculous work of our redemption, thou didſt come unto us, in deſpiſed weakneſſe, yet haſt thou therein ſhewen ſuch unreſiſtable power, that it prevailed againſt the wiſdome of the worldly wiſe, and magnified thy derided croſſe, above all the moſt renowned deities of the Gentiles. This thou didſt by appearing in a contemptible ſtate: oh how glorious and how powerfull wilt thou be in thy ſecond comming? It now draweth nigh: O, let it not come upon us as a thief in the night, but as the travaile upon a woman who keepeth a juſt reckoning, and joyes in the hopes of her birth more then ſhe feares the paines of her travelling; ſo according to the counſell of thy holy Spirit, we may expect and receive thee with praiſes, triumphs and rejoycings, Amen.

Up-

Upon a Stage-play which I ſaw when I was a child.

IN the City of *Glouceſter* the manner is (as I think it is in other like corporations) that when Players of Enterludes come to towne, they firſt attend the Mayor to enforme him what noble-mans ſervants they are, and ſo to get licence for their publike playing; and if the Mayor like the Actors, or would ſhew reſpect to their Lord and Maſter, he appoints them to play their firſt play before himſelfe and the Aldermen and common Counſell of the City; and that is called the Mayors play, where every one that will comes in without money, the Mayor giving the players a reward as hee thinks fit to ſhew reſpect unto them. At ſuch a play, my father tooke me with him and made mee ſtand betweene his leggs, as he ſate upon one of the benches

ches where wee ſaw and heard very well. The play was called (the Cradle of ſecurity,) wherin was perſonated a King or ſome great Prince with his Courtiers of ſeverall kinds, amongſt which three Ladies were in ſpeciall grace with him ; and they keeping him in delights and pleaſures, drew him from his graver Counſellors, hearing of Sermons, and liſtning to good counſell, and admonitions, that in the end they got him to lye downe in a cradle upon the ſtage, where theſe three Ladies joyning in a ſweet ſong rocked him aſleepe, that he ſnorted againe, and in the meane time cloſely conveyed under the cloaths where withall he was covered, a vizard like a ſwines ſnout upon his face, with three wire chaines faſtned thereunto, the other end whereof being holden ſeverally by thoſe three Ladies, who fall to ſinging againe, and then diſcovered his face, that the ſpectators might ſee how they had transformed him, going on with their ſinging, whilſt

all

all this was acting, there came forth of another doore at the fartheſt end of the ſtage, two old men, the one in blew with a Serjeant at Armes, his mace on his ſhoulder, the other in red with a drawn ſword in his hand, and leaning with the other hand upon the others ſhoulder, and ſo they two went along in a ſoft pace round about by the skirt of the Stage, till at laſt they came to the Cradle, when all the Court was in greateſt jollity, and then the foremoſt old man with his Mace ſtroke a fearfull blow upon the Cradle; whereat all the Courtiers with the three Ladies and the vizard all vaniſhed; and the deſolate Prince ſtarting up bare faced, and finding himſelfe thus ſent for to judgement, made a lamentable complaint of his miſerable caſe, and ſo was carried away by wicked ſpirits. This Prince did perſonate in the morall, the wicked of the world; the three Ladies, Pride, Covetouſneſſe, and Luxury, the two old men, the end of

the

the world, and the laſt judgement. This ſight tooke ſuch impreſſion in me, that when I came towards mans eſtate, it was as freſh in my memory, as if I had ſeen it newly acted. From whence I obſerve out of mine owne experience, what great care ſhould bee had in the education of children, to keepe them from ſeeing of ſpectacles of ill examples, and hearing of laſcivious or ſcurrilous words: for that their young memories are like faire writing tables, wherein if the faire ſentences or leſſons of grace bee written, they may (by Gods bleſſing) keepe them from many vicious blots of life, wherewithall they may otherwiſe bee tainted; eſpecially conſidering the generall corruption of our nature, whoſe very memories are apter to receive evill then good, and that the well ſeaſoning of the new Caske at the firſt, keepes it the better and ſweeter ever after, and withall wee may obſerve, how farre unlike the Plaies

and

and harmeleſſe morals of former times, are to thoſe which have ſucceeded, many of which, (by report of others,) may bee termed ſchoolmaſters of vice, and provocations to corruptions: which our deprived nature is too prone unto: nature and grace being contraries.

O bleſſed Lord God, grace is thine owne free gift alone, the meanes of conferring it, thine owne, and the bleſſing of the meanes thine alſo, let all the glory and praiſe thereof bee therfore thine owne for ever: And let all the children of grace with humble thankfulneſſe magnifie thy holy name, for the meaſure they have, (be it never ſo little) and faithfully cheriſh it; for it is a pledg of thine eternall love, in freeing us from the cradle of ſecurity and the condemnation attending it, and an earneſt pennie of our eternall happineſſe, in and by Jeſus Chriſt our Saviour, bleſſed for ever, Amen.

9. Up-

9. *Upon the Diall of the Clock in the Colledge Church of Glouceſter.*

IN the horologue or dyall of that Clock, in the foure Angles of that ſquare, which lye without thoſe circles (wherein the houres are diſtinguiſhed) are pourtraied foure Angels; each of them ſeeming to ſay ſomething to thoſe that looke up to ſee what a clock it is, the whole written being two old Latine verſes made up in rythme, in this manner.

1 *An labor, an requies,*
2 *Sic tranſit gloria mundi:*
3 *Præterit iſte dies,*
4 *Neſcitur origo ſecundi.*

Which may be thus engliſhed.

Whether we reſt or labour; work or play,
The world and glory of it paſſe away.
This day is paſt, or neere its period grown;
The next ſucceeding is to us unknown.

Out

Out of which verſes I conceive we may obſerve two neceſſary and profitable leſſons: the one, that whether we doe well or ill, live frugally or prodigally, our time with the whole world and glory of it is tranſitory, and continually wheeling about, like the minutes to the hour, or the hours to the day in the clock; the other, that the time paſt is gone from us, and paſt recalling, and the time to come unknown to us and uncertain: ſo as all the time wee may reckon of, is the preſent, this very inſtant, and yet this moment is of ſo great moment and conſequence to us, as whereupon dependeth eternity; either of glory to all the children of grace, or of endleſſe horrour to the reſt. From whence we may learne, how much it concernes every one that would have comfort in the world to come, to be ſerioufly carefull of well uſing the time of viſitation which God in mercy lends him, for his preparation here in this life, that when our hour-glaſſe ſhall be run

out

out, we may be tranſlated into thoſe heavenly manſions which our bleſſed Lord and Saviour IESUS CHRIST hath provided for all the faithfull who waite and long for his appearing.

10 *Of good counſell given by a rude Countrey Painter in a homely verſe.*

IN the mid way of the 24. foule miles betweene the Citie of *Worceſter* and the Towne of *Ludlow* in *Shropſhire*, where the Lord Preſident and Councell of *Wales* doe uſually keep their reſidence, there is onely one Inne, called the Hundred houſe, where it ſeemes the Iuſtices and officers of that part of the ſhire doe meet for the buſineſſe of that hundred. In the faireſt roome whereof, being a low parlour, there was (when I travelled that way) no garniſhing with wainſcot, or ſo much as ſteyned cloaths, but the bare

bare loom walles whited over, with a rude anticke or flowery worke in blacke, painted upon it ; leaving at the upper end of the wall next the ſealing a narrow white border, wherein was written in one continued line, round about the roome theſe verſes,

Sith it is uncertaine, where death ſhall us meet,
And yet moſt certaine that he follows our feet.
In all our waies, let us be ſo wiſe and ſteady;
That wherſoere he meet us, he may find us ready.

Alas, how dull and ſlow are wee to entertaine this one moſt neceſſary Meditation of our owne mortality, when in our beds and at our tables, in our reſtings at home, or travailes abroad, whatſoever we doe, whatſoever we ſee, in the cloudes above, or the earth or ſea below, we may obſerve ſuch a viciſſitude of changes and alterations in all creatures and things, as might make us expect in our ſelvs a change too: yet ſuch is our ſtrang forgetfulnes, as the complaint of *Cyprian* one of the ancient Fathers

thers of the Church in his time, may be now juſtly verified againſt us. *Nolumus agnoſcere, quod ignorare non poſſumus.* We will not acknowledge that, which we cannot poſſibly but know.

O bleſſed Lord God, pardon we beſeech thee our former negligences and manifold infirmities, and by thy grace ſanctifie and ſtrengthen us to conſider ſo ſeriouſly of our owne fraile condition; that ſince every day that goeth over our heads, may be our laſt, we may live ſo graciouſly prepared both at home and abroad, from day to day as needing no morrow; and then where or whenſoever death ſhall meet us, our redeemed ſoules may welcome him, as the porter ſent to open heaven gates for us, for our finall and everlaſting peace, through Ieſus Chriſt our moſt bleſſed Saviour and peacemaker, Amen.

11 *Vpon a pedegree found in a private mans houſe.*

GOing with one of mine honeſt neighbours in a Towne within the Marches of *Wales*, to ſee a houſe which hee had new built there; when wee came into the parlour, as the beſt roome, I obſerved a table hanging over the mantletree of the chimney, with two columnes of Pedegrees crowned on either ſide one. The one columncontaining a pedegree or deſcent from the princes of ſouth Wales, the other from the ancient princes of north Wales; and from both thoſe deſcents, the pedegree was deduced, and concluded in thefoot of the table, with the name of the good man of thehouſe, as lineally deſcended from thoſe two ancient Princes, the lines of their principalities

palities being cut off two hundred yeares before. At the ſight whereof, I bethought my ſelfe what a ſtrange and poore bragge it was, for this meane neighbour of mine to fetch his pedegree from Princes, when it might happen that the Smith, or the Shoomaker, ſhould take place above him, in all the publike meetings in the Towne; till withall I conſidered, that there is not ſo contemptible a wretch in the world, but if he could deduce his pedegree high enough, would bee found of kin to nobles: and the greateſt Lord, if his pedegree were ſet forth in all the collaterall lines and branches thereof, ſhould be found to have meane or poore creatures of his kindred or allyance. It being certaine that wee all are one mans children, all ſprung from *Adam* by nature; who was made of the clay or duſt of the earth, *Geneſis* 2. 7. and hee and his poſterity to returne to earth and duſt againe, *Geneſis* 3. 19.

From hence wee may obſerve the vanities of this tranſitory world, and the glory of it: which howſoever it differenceth betweene one and another whiles they are living; yet when we turne againe into our duſt, there is no ſuch inequalitie (for there is no diſparity in death) and no difference at all betweene the delicateſt Lady and the fowleſt kitchinſtuffe, when they lye both in their duſt. *Mors Sceptra ligonibus æquat.* And it may be obſerved, that many gallants which have boaſted of their great blood by many deſcents of gentrie, have by their pride and foolery, waſted the great eſtate, which their frugall anceſtors left them; and then may come to ſit below the Smith or the Shoomaker, with this goodman, who could fetch his pedegree from Princes. Since therefore every man (none excepted) in his beſt eſtate is but vanitie (*Pſa:39.5.*) this ſhould teach us to be humble in our ſelves; and as wee know more wickednefſe and corruption in our ſelves

selves then we can doe in others; so in lowlinesse of minde to esteeme others better then our selves, as the Apostle requireth (*Phil.* 2. 3.) which would be a good meane to avoid contention and vain glory.

O blessed Lord God have mercy upon us poore wretches, that have nothing in our selves from nature, but dust and corruption, and give us a new birth and generation by thy holy spirit of grace, which only can truly enable us, making us thy children by adoption in Christ Iesus, and heires with him in the kingdome of heaven. Amen.

12. *Upon a pedegree ſeene in a Noble-mans houſe.*

Lumley Caſtle in the Countie Palatine of *Dureſme*, was built by that noble and worthy Lord, *John* Lord *Lumley*, after the manner of ſome Caſtles hee had obſerved in his travailes beyond the ſeas; with two faire paſſages into it, up two paire of ſtaires, large but ſhort, both ſtanding the one over againſt the other, at the lower end of the Hall; all the reſt of the maine roomes being of the ſame floare equall with the Hall: the moſt eminent roome whereof at the upper end of the Hall, (being the great Chamber) was adorned with the pictures of all the Barons of that family in their robes at full length, beginning with the

the firſt, who was ſet forth k neeling before King *Richard* the ſecond, and receiving his Writ or Patent of creation at his hands, and ſo from one to another, to that Noble-man himſelfe that built the houſe; with the picture alſo of his Lordſhips ſonne and heire apparent, then a young man with a Hawke on his fiſt. In that faire chamber, at the upper end of it, in a Bay window, I obſerved a long Table hanging, fitting the one end of the window, containing a faire written or painted Pedegree, ſetting out not onely how the Barons of that houſe ſucceeded one another, but alſo how the firſt Baron was lineally deſcended from *Adam* himſelfe. But hee that lived to build the houſe, and to adorne it with ſuch Monuments of Noble Anceſtors, from ſo high a deſcent as the very Creation of the World, and having a ſonne then living like to have ſucceeded him in the Barronie,

dyed himſelfe childleſſe in Queen *Elizabeths* time, and ſo the Barony dyed with him, and there was no Lord *Lumley* to entertaine King *Iames* there, at his firſt comming into England upon her Majeſtres deceaſe, and ſo that pedegree which (I know not by what heraldry) brought that worthy nobleman by many generations of Kings and Queenes and other famous anceſtors, by a lineall deſcent from Adam himſelf, could not deduce it one deſcent further, but it ends in him for whoſe honour it ſelfe was deviſed. And that noble Lord when he was at the higheſt of the pedegree, what could hee finde there of Nobility by it; when the meaneſt ſcullion of his kitchin, and the pooreſt cripple at his gates, were therby made their Lords Kinſmen, being all Adams children as well as himſelfe! And what pitch of honour had he gotten from that common anceſtor of al mankind, but (what we, all his poſterity, by wofull experience finde to bee pitch indeed)

deed) the guilt and infection of ſin, and the fruit of it death? Objects proper for ſhame, ſorrow and humiliation; no way for honour or vainglory: Adam himſelfe being made but of red earth, and he and his poſterity to returne to earth againe.

O moſt bleſſed Lord God, bleſſed and magnified be thy moſt holy and glorious name, who after many generations haſt raiſed up a mighty ſalvation for us in the Lord Ieſus the ſecond Adam, ſonne of thy ſervant *David* according to the fleſh as thou dideſt ſpeake by the mouth of all thy holy Prophets which have beene ſince the world began, by whom we have redemption and deliverance from the guilt and puniſhment of the firſt Adams rebellion, and from all the power and malice of that old wily ſerpent, who overthrew him in the terreſtriall paradiſe, and are by the bleſſed promiſed ſeed of the woman, the Lord our righteouſneſſe, God manifeſted in the fleſh for our redemption, reſtored to a better in-

heritance, even the Paradiſe of God, his owne heavenly Kingdome. Let all the Monarchs and States of the world fall downe before thy glorious foot-ſtoole (O moſt bleſſed Lord and Saviour) and worſhip and rejoyce in thee, the only God of our ſalvation, and let no man glory in the antiquitie of his noble anceſtors; for no man can goe higher then the Lord *Lumleys* Pedegree. But let every true Chriſtian, (how meane ſoever or wretched here, and though by nature in the firſt *Adam* a child of wrath and perdition) lift up his head with joy unſpeakable and glorious; being in and by this ſecond *Adam* our bleſſed Saviour and his holy Spirit by adoption and grace, made the child of the moſt High, the King of Kings and Lord of Lords, and thereby become truly noble indeed. And let all the Potentates of the earth aſpire to this ſpirituall honour by regeneration in CHRIST, then to all the pompe and glories of a thou-

thousand worlds, with the good Emperour *Theodosius*, who thanked GOD more for his being made a member of CHRIST, then the Emberour of the world, for the best and noblest nature amongst the children of men, brings forth nothing but corruption; onely grace makes truly noble and everlastingly happy.

13. *Of a Felon making of a comfortable end at his Execution.*

AMongst all other charitable deeds of that worthy man of God Master *Perkins* in the Vniversitie of *Cambridge*, his manner was (as I have heard) to visit the prisoners condemned at the Goale deliveries

there, not onely in the priſon for their ſpirituall inſtruction and preparation before their execution, but to accompanie them alſo at the place where they were to ſuffer; whither divers ſchollers and others of good rancke alſo uſually reſorted: one of which ſpectators a fellow of Trinitie Colledge made relation to mee, of a comfortable worke upon one of the felons at one of the executions, more remarkable then the reſt, to this effect. The priſoner being a ſtrong luſtie fellow, in the vigour of his youth, in his going up the ladder, diſcovered an extraordinary lumpiſhneſſe and dejection of ſpirit, and when he turned himſelfe to ſit upon an upper round, to ſpeake to the people, looked with ſuch a ruefull and heavie countenance, as if hee had beene halfe dead already; where good Maſter *Perkins* ſtanding at the foot of the ladder, laboured to cheere up his ſpirits, and finding him ſtill in agony and diſtreſſe of mind, called upon him in words to this purpoſe:

pose: what man? what is the matter with thee, art thou afraid of death? Ah no, (said the prisoner, shaking his head) but of a worser thing. Saist thou so? said Master *Perkins*; come downe againe man, and thou shalt see what Gods grace will doe to strengthen thee: whereupon the prisoner comming downe, Master *Perkins* tooke him by the hand, and made him to kneele down with himselfe at the Ladder foot, hand in hand; when that blessed man of God made such an effectuall prayer, in confession of sins, and aggravating the same in all circumstances, with the horrible and eternall punishment due for the same by Gods justice; as made the poore prisoner burst out into aboundance of teares, as the fervencie of the prayer gave occasion; and when the blessed Preacher found that he had brought him low enough even to hell gates, hee proceeding to the second worke of his prayer to shew him being truly humble and unfainedly penitent, the Lord Iesus

(the

(the Saviour of all penitent and believing sinners) stretching forth his blessed hand of mercy and power, to save him in that distressed estate, and to deliver him from all the powers of darkness; did so sweetly presse the same with such heavenly art, and powerfull words of grace upon the soule of the poore prisoner, as cheered him upagaine to looke beyond death with the eyes of faith, to see how the blacke lines of all his sinnes and debts owing to Divine Justice were crossed and cancelled with the red lines of his crucified Saviours precious blood; so graciously applying it to the prisoners wounded conscience, as made him breake out into new showers of teares for joy of the inward consolation which he found, and gave such expression thereof to the beholders, as made them lift up their hands and praise God to see such a blessed change in him, who upon the prayer ended rose up from his knees cheerefully,

and

and went up the Ladder againe so cheered, and tooke his death with such patience and alacritie of spirit, as if he actually saw himselfe delivered from the hell hee feared before, and heaven opened for the receiving of his soule, to the great rejoycing of the beholders.

Blessed bee thy most holy and glorious name (O Lord our good God) for all those gracious endowments and abilities wherewithall thou hast and dost furnish thy Ministers of the Gospell of peace for the converting of sinners unto thee, and for bringing home the wandring ones, and rescuing their soules out of the Lions mouth; not only amongst those many of the meaner sort that suffer in our ordinary Circuits and Goale deliveries; but also amongst our great men and Nobles (capitall offenders) at the Tower; some of whom the spectators seeing their Christian and gracious preparative for death, and

their

their behaviour in it, have adjudged more happie in their ends, then in all the glorious pompe of their greatnesse before. Good Lord, increase the number of thine able servants, furnished both with gifts and willing mindes, to visit comfort and help those poore children of death, in that their greatest and last need; that they may then (by thy grace,) feele that which all thy children doe in their greatest distresses; that mans extremity is Gods blessed opportunitie for their finall comfort and reliefe, Amen.

14. *Upon*

14. *Vpon the words* (Hodie mihi, cras tibi.) *commonly used for an Embleme of our Mortality.*

I Have often seene painted and set out for an Embleme of our mortalitie; a naked boy with a dead skull in his hand sitting upon the ground, with this motto subscribed, (*Hodie mihi, cras tibi.*) To day for me, to morrow for thee. In which invention no doubt the Author intended well; and right good use may bee made of it by the sober and humble minded, that if wee should expect death to morrow, wee should bee carefull to spend to day well. But lately reading a Treatise intitled (*Learne to Dye*) written by that holy man of God, Doctor *Sutton*, and published *Anno* 1626. in the 3. Chap. and 28. page, I found these words, Thy

Thy neighbours fire cannot but give warning of approaching flames (*mihi heri, tibi hodie*) yesterday for me, to day for thee; saith the wiseman, whose turn is next God only knows, who knowes all. Wherupon finding those words differing from the motto of the old embleme, I turned to the place there vouched; (*Eccl.* 38. 22.) and found the Doctors words agree with the text, which saith: Remember my judgement, for thine also shall bee so: yesterday for mee, and to day for thee: which saying, brings the remembrance of death and judgement neerer home unto us; as to be thought upon to day, and not put off till to morrow; for it is the tempters suggestion that cries, *Cras, cras*, to have our conversation put off till to morrow; well knowing the old saying. *Qui non est hodie, cras minus aptus erit*: whereas the spirit of grace saith. (*Heb.* 3.7.) To day if if you will heare his voice, harden not your hearts, least there be no after entring into his rest.

O bleſſed Lord what a little diſtance of time is between to day and to morrow, and yet what weightie conſequence depends upon it; when it may ſo fall out that if wee uſe to day as the Holy Ghoſt requires, we may be in heaven, to morrow; if we defer till to morrow, we ſhall never come thither.

O moſt gracious Lord God who calleſt upon us, to day not to harden our hearts, mollifie them now, (even now O Lord) by thy powerfull ſpirit of grace, that being truly converted unto thee in this our day, we may be for ever delivered from the law and bondage of ſin, and from henceforth become the true and faithfull ſervants of righteouſneſſe: and ſo daily waiting for thy bleſſed call, may be graciouſly fitted and prepared every day, with comfort and humble confidence and thankefulnes, to deliver up our ſoules into thy bleſſed arms of peace, through Ieſus Chriſt our moſt glorious Saviour and only peacemaker, Amen.

Vp-

15. *Vpon the obſerving of a Graue-ſtone in* Pauls *London.*

READing over a Chriſtian meditation of death, in French, upon the 12. *verſe* of the 90. *Pſalme* (*So teach us to number our dayes, &c.*) written by *Francis Lansbergue*, and reprinted the third time, (*Anno* 1624.) I obſerved a place (*pag.* 136.) where the Author reprooving the vanity of ſome men, that even when they are a dying, take care of eternizing their names by ſumptuous tombs and pompous burials, inſtead of vertuous and honourable actions, in their life-time, hath a paſſage in theſe very words: Poore bones, and ſtinking prey of wormes, what doth all this availe you? you ſeek to eternize your name in things of frailtie, and in forget-

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fulneſſe it ſelfe to preſerve your perpetuall memorie. Thinke I pray you that the very ſtones, which cover your rotten bones have their old age that the braſſe and Iron of your graves will be eaten with ruſt, that the magnificent inſcriptions are by little and little worne out, by the feet of thoſe who walke over you: Believe you not this? goe to the Church, and if you be not blinde you ſhall ſee this made good. Which words pointing me (as it were) to *Pauls*, for the prooſe of that is there alleadged,) it brings to my minde an obſervation of mine owne concerning a grave-ſtone in that Church, as if it had beene one of thoſe very ſtones which the firſt author intended. For at my firſt comming to London, about fiftie yeares ſince, I obſerved a very faire and large grave-ſtone of a browniſh colour, in the pavement of the middle walke of the body of that Church betweene the two pillars next the ſtaires that goe up into the chancell, wherein at the upper

upper end therof, was an inſcription engraven in the ſtone, in old Latine letters, which I could then perfectly reade, in theſe words, *Non aſpecies hominem ultra* ; and in the midſt or heart of the ſtone, this one word, *oblivio* : engraven in much larger and deeper letters. About thirty years after, I found out the ſame ſtone removed into another place in the ſame walk, but the upper inſcription ſo utterly worn out, that I ſhould hardly have knowne it, but by that other word in the middle of the ſtone, the letters whereof were about ſeven or eight inches long, and that word *oblivio* was then to be read, though it may bee worne out alſo by this time. This obſervation of mine, beſides that it is a demonſtrative proof of the French Authors propoſition, touching the decay and wearing out of ſuch kind of monuments, whereby wee ſeeke to perpetuate our memories, may alſo bee the precedent of a ſtrange kinde of Epitaph; far differing from thoſe large inſcriptions ap-

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proved by the Author : this ſerving every mans turne, and ſhewing us all, what the greateſt of us be, when we once are dead, covered with oblivion, and never in this world to be ſeene againe. And this meditation doth properly joyne with that forreigne author, in producing this uſe of inſtruction for us all ; to leave thoſe vaine and pompous follies, and to draw neere in time before we go hence, to get our names written in the Lambs booke of life in heaven, and then we ſhall be ſure to have an eternall name indeed, amongſt all the Saints and Angels for ever.

O bleſſed Lord for thine holy names ſake, guide us by thy ſpirit in that bleſſed way of grace whiles we live, that we may be aſſuredly thine, when we die : and then how meane ſoever our names or Tombes be here, we ſhall be ſure to be raiſed againe unto glory, to celebrate and praiſe thy holy and bleſſed name, in the land of the living for evermore, Amen.

Vp-

16. *Upon a ſhort Inſcription upon a great mans Tombe.*

I Obſerved upon a tombe where lay interred one in Barons robes, this ſhort inſcription (*Fuimus*) which puts every reader, noble, or of meane condition, (young or old) in minde, that howſoever wee are yet declining (*ſum* or *ſumus*) in the preſent tenſe, ere long we muſt come to (*fui* or *fuimus*) the preterperfect tenſe, as well as thoſe that are gone before us, and this gives us a proper leſſon of our mortality: and if we enquire further what was the honour, high place, or dignitie, of thoſe that are gone to the grave, take but the leaſt letter, the middlemoſt the iota out of this one word, and the reſt will anſwer (*fumus*) ſmoak, which alſo will teach us another leſſon

leſſon of the vanitie of all earthly things, and theſe two leſſons well conned will bring us from the conſideration of the two former leſſons, to bethinke our ſelves of the laſt, the future tenſe (*Quid erimus*) what we ſhall bee hereafter: That like the children of grace and wiſdome whiles we are yet in the firſt tenſe, (the time preſent) we may provide our ſelves of ſpirituall comfort againſt wee come to the following tenſes, that when wee are to ſay our laſt leſſon, having learned our Chriſts croſſe well afore hand in the preſent tenſe of this life, wee may by his merits and mediation, be finally received into the bleſſed manſions of his heavenly kingdome, when time ſhall be no more, which the Lord of all grace, glory, and mercy, grant unto us all of his infinite goodneſſe, through IESUS CHRIST our only Saviour and redeemer, *Amen.*

17. *Vpon*

17. *Upon three words written with a Cole in a great Iudges house.*

THe noble Lord Chancellour *Ellesmere*, was wont every morning in term time, after the dispatching suitors of the better ranck, in his great chamber and gallery in York-house, to come into the Chappell to publike prayers, wherein the meanest suitors might accompany his Lordship: who upon ending of prayers, came through a waiting-roome downe the staires into the Hall, and so through it into his Coach, that all petitioners might take their oppertunities to put up their complaints or deliver their petitions to himselfe: Those staires being made with severall halfe paces wainescotted on every side to a mans height, with

with a faire white wall above it. In which wall in the moſt perſpicuous place, obvious to every mans eyes that ſhould come downe the ſtaires, one morning againſt his Lordſhip ſhould goe to Weſtminſter, there was written with a cole in faire large Italique letters, theſe three words, (*Tanquam non reverturus*) which my ſelfe (having then occaſion to attend his Lordſhip) did read, as himſelfe and others did, or could hardly forbeare to doe, they ſtood ſo in the eyes of all thoſe that came downe the ſtaires: whether ſome ſcholler fearing oppreſſion by ſome mighty adverſary, wrote the ſame, to give his Lordſhip that neceſſary watchword, or upon what other occaſion, or by whom the ſame was written, I know not. But I am ſure that both his Lordſhip then, and all that did read it, or ſhall reade this hereafter, may make good uſe of ſuch a memorandum (though but written with a cole) to make us the more warie and watchfull of our words

or actions, when wee goe abroad out of our houſes, chambers, or cloſets; even for this reaſon, becauſe we may happen not to returne againe. How ſhould ſuch a meditation worke in the Clyents mind for peace and reconciliation, and the Lawyers tongue for ſyncerity and truth; in the Iudges conſcience for juſtice and equity, in every man and womans heart for avoiding of evill doing, if they would but thinke of theſe few words, and conſider whether they would ſpeake or doe thus or thus, if they were preſently to die, or whether thus or thus behave themſelves, abroad, if they were not to returne againe to their homes?

O mercifull Lord God, have mercie upon us poore wretches of frailtie, whoſe very memories are ſo depraved by our naturall corruption, that what is indelebly written in our hearts and conſciences, we wilfully ſuppreſſe, when

when wee are about any evill or mischiefe, how mischievous soever it proove afterwards to our selves or others. Pardon (good Lord) our former neglects of such usefull meditations of our owne mortality, and howsoever wee neglect these and the like remembrances from mortall men; give us grace we beseech thee, to shew our obedience to the Commandement of our Saviour, who must also be our Iudge, (Matthew 24 42) *Watch, for you know not the houre.*

18. *Vpon consideration of one Muscle of the eyes of man, more then of any other creature.*

IN the creation of man, Almighty God intending in that admirable and choice peece of all his workes, to joyne an heavenly soul and an earthly body together, did even in the frame of that body, by that Muscle of the eye, give man to understand his owne excellencie above all other creatures; which having only muscles, for the use of their natures, his goodnesse added one to the eyes of man, that hee might looke up directly to Heaven from whence his better part came; the soule having especiall use of that motion of the eye in prayer and meditation; that this power of lifting up the eyes without, might put us in minde of lifting

lifting up our hearts and ſouls within, to our good God, who gave our eyes that motion to that purpoſe; as alſo that the body was to looke unto, and performe ſervice to the Creator, as well as the ſoule, and to exerciſe that muſcle in the works of grace, as the other are uſed for the neceſſary works of nature; and withall, to ſhew us, that as when our eyes are intentively lifted up towards heaven, wee cannot looke downeward or to any thing below; ſo our minds ſhould be affected in al our ſpirituall duties to God, neglecting all worldly things therein, and keeping our ſoules to him alone.

O mercifull Lord God, pardon the errours of mine eyes forepaſt, and ſanctifie them to make theſe gracious uſes for the time to come; and that both mine eyes and all other the members and faculties both of ſoule and bodie, may be conſecrated to thy faithfull ſervice, in univerſall obedience;

that when theſe eyes ſhall be ſhut up from this mortall light, my ſoule may be received into the glorious light of thy heavenly kingdome, through the merits and mediation of our Lord and Saviour Jeſus Chriſt. Amen.

19. *Vpon the name of God proclaimed.*

IN the 34. Chapter of *Exodus* it is thus written, (*verſ.* 5) The Lord deſcended in the clouds and proclaimed the name of the Lord (*verſ.* 6.) The Lord, the Lord God, mercifull and gracious, long ſuffering, and abundant in goodneſſe and truth, (7) keeping mercy for thouſands; forgiving iniquitie, and tranſgreſſions and ſin, and that will by no meanes cleer the guilty, viſiting the iniquity of the Fathers upon the children and childrens children unto the third and fourth generation. In which words of our heavenly fathers own proclaiming

ming, what bleſſed arguments of comfort are involved for the poore ſinner; if he conſider the ſeverall titles, that the Lord hath given himſelfe, in this moſt gracious proclamation? For though the two firſt titles proclaime his ſoveraign dominion and ſupreme Majeſtie, for our moſt due and bounden humiliation before the Lord our maker, and the laſt title ſhewes his juſt hatred of ſin, and his unpartiall juſtice, to worke his true feare into our hearts: yet all the reſt which M. *Bolton* (349.) reckons to ſeven times as many, proclaime nothing but his ſuperaboundant mercy and goodnes, to ſhew us how tranſcendent he is in pitie and compaſſion to the truly humbled and penitent ſinner, for the ſtrengthening of his faith and hope, to rely conſtantly and confidently upon his infinite mercies.

O bleſſed Lord God of our Fathers, who even in the time of the law, under the covenant of workes wert thus

good and gracious towards ſinners, before the manifeſtation of our bleſſed Saviour, thine eternall ſonne, in the fleſh, and ſalvation in him proclaimed to all nations, by the golden trumpet of the Goſpell; mercifully ſanctifie and ſtrengthen us poore ſinfull wretches by thy holy ſpirit, to lay faſt hold upon thoſe thine eternall mercies exhibited unto us by thy new covenant in Chriſt Jeſus, and ſealed up unto us, in his moſt precious blood, for the full and ſure remiſsion of all our ſinnes in him: our perfect reconciliation with thy Majeſtie: and the aſſurance of thine unchangeable love, and our owne finall peace and ſalvation in him; whom thou of thine incomprehenſible mercies towards poore penitent ſinners, haſt ſealed and ſent into the world to bee relyed upon for ſalvation; that ſo by humble and lively faith with true and hearty repentance, relying and reſting upon thoſe mercies of thine, which have beene ever of old, unto the end and in the end; we may receive the end of our faith

faith in the ſalvation of our ſoules; through the precious merits and bleſſed mediation of that prince of peace, our moſt gracious Saviour and eternall peacemaker, Amen.

20. *Vpon the Greeke word αω, which ſignifieth, to breath.*

THis little word conſiſting but of two letters, the firſt and laſt of the Greeke Alphabet, yet makes two ſyllables and gives a weighty ſignification, the engliſh of it being, (I live or breath) which in my conceit may note unto us, the ſhortnes of the life of man; and the neerneſſe of death to every man breathing; when we cannot ſay (I breath) but the laſt letter muſt conclude it as the firſt began it; the one following the other as cloſe as the ſhadow doth the body, or the night the day;

without any other letter interpoſed betweene them, or ſo much as an aſpiration to prolong the word; but no ſooner Alpha begins, but Omega concludes, and if all the other twenty letters of the Alphabet ſhould bee interpoſed, and reckoned after the greateſt computation of mans life, not by dayes but by yeares, (where how many be there that come not to ſo many moneths or weekes? (ſome, not to ſo many houres or minutes) yet muſt we all that read that Alphabet come to Omega at laſt. And if any be ſo ſtrong as to read it over in the largeſt extent of yeares, three times and a halfe over; yet were his life but labour and ſorrow, ſo ſoone paſſeth it away, and we are gone.

O Lord my God; thou haſt prolonged my life to the 69. yeare of mine age, which brings mee to the confines of *Moſes* his computation of the life of man; and therfore howſoever others may reckon the Omega to be far off from them (which no man can bee ſure of, for an houre,) yet

yet must I continually expect it as at hand.

O most mercifull Lord Jesus, who hast called thy selfe Alpha and Omega, the beginning and the end, the first and the last, who art the author and finisher of our faith, the beginner of every good worke of grace in us, and the perfecter of it, have mercy upon me, and by thy holy spirit perfect that good worke begun in me, for preparing my soule in true faith, repentance and obedience, all the dayes of mine appointed time, so to wait till my change commeth, that when that happie houre shall come, I may be found ready for heaven, and bee finally received of thee in peace, into thine everlasting kingdome, Amen.

31. *Vpon the words of S. Paul,*

[1 Cor. 9. 24.

So run that ye may obtain.

IT is the ſaying of *Theophylact*, that of the children of God, *Quidam ſunt in patria, quidam in via ad patriam*; ſome are at home in their countrie, ſome in their way towards it: ſome have obtained the goale already, the reſt are running their race towards it: ſome have finiſhed their courſe, have fought the good fight of faith in grace here, and are now at reſt in glory, ſome in the beginning of their courſe, and others (in our apprehenſion) more forward, but all tending to the end. And as it is with Gods children, that they are not yet at home in their country, whiles they are in this world but are travelling thitherward;

ward ; ſo alſo the wicked whiles they live here, are not where they muſt be hereafter : for they are runners too, how well ſoever they think they have ſetled themſelves in this world, and muſt of neceſſity leave it, when their turnes comes. For there is one thing to be done by every man and woman living, high or low, good or bad, rich or poore, one with another ; which it concernes every man, to be ſure to doe well, or elſe hee can never come to heaven ; it being not poſſible to do it more then once, and that is to die. If thou runne well in the race of thy life, thou ſhalt bee ſure to dye well, and he that ſo doth, is ſafely gotten *in patriam* ; but if death once ſurprize thee in an ill caſe, thou canſt never come to dye againe in a better.

Therefore ſince the life of man, is a race to all men, and howſoever we runne, or walke, or play by the way, we muſt all come to the goale at laſt : what an excellent caveat hath

hath the Holy Ghoſt given us here by the Apoſtle: ſo to run, that wee may obtaine?

It is not in our choiſe, whether we will runne or no; for wee are all runners; our life runnes away like the ſand in the houreglaſſe, without ſtaying the twinckling of an eye, whether wee obſerve it or no: and it is no ſmall matter that lies at ſtake: even no leſſe then ſalvation or damnation: a crowne of glory if wee follow this gratious counſell or Commandement of God by the Apoſtle, of ſo running that wee may obtaine: everlaſting horrour and confuſion, if wee obtaine not.

Men that uſe to runne a race for a wager, walke over that peece of ground often, where they are to performe their race at laſt: to obſerve on whether ſide the advantage lyeth, at this downe with or that riſe of the way, and what bee the impediments which may hinder them in their ſpeede, that they may avoid

avoid them; and all to win the wager, which is but for a Nag or a ſuit of cloaths, or ſome other like triviall or tranſitory thing; how much more need have wee then, that have our ſoules at ſtake, to take a daily view of our way, and of the ſhort race whereupon eternitie depends, not to bee taken with the goodly buildings, faire flowers, ſweet valleys, or pleaſant fields, and other delights offered to our ſenſes; but to marke ſeriouſly what dangerous letches, what thornie paſſages, what nets or gynns, what bogs or falſe ground lye in our way, that wee may avoid them in our race; and runne on without interruption in the ſtraight paths of grace and vertue, unto eternall glory. And ſo much more need have wee to looke well to our way, and arme our ſelves well for it, if wee conſider how dangerous a companion the ſoule carrieth with it, or rather is carried by, in this dangerous race, even our owne ſinfull and ſenſuall

flesh;

fleſh ; and withall how many ambuſhments of thieves, murtherers, and robbers, lye in the way, hunting for our ſoules as wee paſſe by, and offering to the fleſh any manner of ſenſuall delights, to betray the precious ſoule, which it ſhould carrie ſtraight to heaven , by getting it to turne aſide into ſome other crooked and by-paths of ſinne and wickedneſſe. *Via vna, multa de via.* How many by-paths croſſe the way of grace ; to draw the ſoul out of the way of life, by the allurements of honour, pleaſure, profit, worldly-preferment, eaſe , good fellowſhip, and a thouſand varieties, to make the ſoule neglect that *unum neceſſarium*, of walking in Gods feare , and keeping conſtant in the way to heaven , wee muſt not therefore thinke of ſitting downe, or ſtanding ſtill , or frisking out and in , up and downe, at our owne pleaſure or leaſure. But the pace hee required is running, the moſt violent , earneſt , and ſpeedy pace of all ; whereby wee

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are put in mind, that as our life runs away without ceaſing; ſo our labour ſpeed and endeavour ſhould be conſtant and perpetuall, after that better life which ſhall never fade, and to contemne this, to obtaine that. Notwithſtanding every ſpeedy or haſtie running in the race of this life, brings not to heaven: but though we muſt runne, yet wee ſhould ſo run, that we bee ſure to obtaine. There is a ſpeciall manner of running required, a ſingular and preciſe manner, which how contrary ſoever to fleſh and blood, muſt bee undertaken and purſued, or els all is amiſſe. For there is a headlong running downe to hell; *Facilis deſcenſus Averni*: and this is the way of good-fellowſhip (as it is called) wherein a man ſhall bee ſure of companie enough, but of ſuch as forget God: following the broad way of vanity which brings to deſtruction: And there is a ſidelong running of the hypocrite, who runnes byas, as if hee would keepe out of the broad way

way of deſtruction, but falls into it at the laſt. But our running ſhould bee upright towards Heaven, up the hill, in the narrow, ſtrict and craggie way which leadeth unto life: wee muſt runne to obtaine what we runne for, and minde nothing elſe but to keepe our ſelves in that right way: which will bring us to that end, happie then is the ſoule, that declines the many by-paths of ſinne, and vanitie, and keepes conſtantly and carefully that one ſtrict way of holineſſe, righteouſneſſe and ſobrietie, which certainly leads to eternall peace.

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O mercifull Lord Jeſu, who art the way, the truth and the life, and knoweſt whereof wee are made, and how unable to ſtand of our ſelves, or to runne the way of thy Commandements: aſsiſt and ſtrengthen us by thy bleſſed Spirit of grace, to finde out that gracious way of truth, which aſſuredly tendeth unto life; and then conſtantly to keepe in it all the daies of our pilgrimage; that living and dying in faith and obedience, wee may finally obtaine that crowne of righteouſneſſe, which thine owne bleſſed ſelfe haſt purchaſed and prepared for us in thine heavenly kingdome. Amen.

Eamus poſt Chriſtum, quia veritas; per Chriſtum, quia via; ad Chriſtum, quia vita. Bernard.

22. *Upon a Worthy Divines Letter resolving me in a case of conscience.*

WHen it had pleased God to prolong my life beyond the great Climactericall yeare, as it is called; I thought it high time for mee, to retyre my selfe from worldly employments, that I might the better prepare my selfe for the time of my change; and thereupon imparted my minde for ghostly counsell therein, to a worthy and reverend Divine of my inward acquaintance, who returned me such a gracious and learned answer by Letter, for directing the Christian pilgrim into the right and safe way to eternall life, amongst the divers opinions of these later and worst times; as I thought fit to re-

regiſter it amongſt the private meditations of mine, that ſo pious a reſolution in ſo weightie a caſe, (which in mine opinion might bee of good uſe to Gods Church) might not die with me, in a private Letter; the words whereof are here faithfully ſet downe, as followeth.

Sir, I ſent you in a Letter by my brother, &c. In meane while, to your caſe of conſcience, if I underſtand it aright, I thinke thus in few words. The Goſpell is a doctrine of mercy, but not of liberty. The Morall law, though it cannot ſave, or condemne us who are in Chriſt; yet it ſtill obligeth us (no leſſe, if not more then others) to all acts of pietie and juſtice. Our redeemer freed us, not from the obedience, but from the penaltie of it, the rigorous ſanction of it, is mitigated by the new covenant of grace, (for to us, is no condemnation, and if any man ſinne, we have an Advocate) But the new

cove-

Covenant is ſo far from diſſolving of any commandement, that it adds to them, the more of faith and repentance. And faith it ſelf, though it aſſure us of comfort in Chriſt, yet it is under condition of our allegiance to God, not only in ſome feeble good purpoſes and deſires, but in a conſtant, univerſall, actuall obedience: For faith in the very nature of it, implies obedience, Romanes 1.5. *and* 16.26. 1 Peter 1.14. *and verſe* 22. *It purifies the heart;* Acts 15.9. *It Worketh by love,* Galatians 5.6. *And Without doubt, the faith which is not thus obedient, purging, working, is but a fancie. Tis true, the moſt holy Chriſtian may ſometimes by his frailtie or negligence be ſurpriſed by a ſuddaine temptation, or foiled by a violent: In that caſe his comfort is in the merits of Chriſt. But tis withall his duty, ſpeedily to recover himſelfe, and to walke afterwards more warily with his God. Good will, or good wiſhes are not enough, where there is no more, I feare there*

there is little grace, which where it is, enables us to overcome the World. 1 Ioh. 5. 4. 5. *To reſiſt the Divell.* Iam. 4. 7. *nay, to overcome him.* 1 Io. 4. 4. Epheſ. 6. 11. 13. *to doe all actions of pietie in good meaſure.* Phil. 4. 13. Mar. 9. 23. Epheſ. 3. 20. Iud. 24. verſe. *to mortifie the deeds of the fleſh.* Romans 8. 5. 13. *briefly, in ſpirituall conflicts to bee more then conquerors,* Rom. 8. 37.

Tis true, the beſt of men, are but men at the beſt; now and then ſinning, but then quickly repenting, and for the moſt part carefully and conſcionably walking. And if you pleaſe to view and conſider well theſe paſſages in Gods book. Col. 3. 9. 10. Eph. 1. 18, and 4. 21. 23. 24. 2 Cor. 3. 18. Galat. 2. 20. and 15. 24. 25. and 6 14. Philip. 2. 13. Romans 8. 2. *wherein the truly regenerate is deſcribed by his Caracters and properties, you will feare that many (howſoever they ſeeme to themſelves and others) taking little care to walke exactly.* Epheſ. 5. 15. *in a holy life,*

have

have little store of that grace and little hold of that Saviour, whereof they presume so much.

Shortly, as it is our great comfort that there is no condemnation to them that are in Christ Jesus (Rom. 8.) *So that which followes must bee our great care, to walke not after the flesh but after the spirit. That new and living way by the blood of Christ, will guide us streight to heaven between those two dangerous rocks of despaire and presumption.*

Rec. 4. Nov. 1630.

In the conclusion of this Letter I was encouraged to continue my honourable Lords service, which I did for the yeare following: and then (30. *Novemb.* 1631.) being suddainly taken with a disease called (*vertigo capitis*) which I doubted might turne to an *Apoplexy*, I withdrew my selfe home, and entred into a course of Physick, under which I was

I was holden ſo long, as I was by GODS mercy taken off from my further worldly imployments, and with my noble Lords extraordinary favour in my farewell, retired my ſelf into *Northampton ſhire*, ſince which time it hath pleaſed our moſt gracious Lord God to adde ſome more yeares to my life, for my better preparation for the time of my change; bleſſed be his moſt holy name for it, and let his holy ſpirit of grace (I humbly beſeech him) teach both my ſelfe and all others that ſhall read this worthy letter, to learne and practiſe that moſt neceſſary and bleſſed leſſon, of joyning faith and obedience, true beliefe, and holy life together, in the ſhort race of our earthly pilgrimage; that ſo being true children of grace here, we may be aſſured to bee heires of glory in the life to come; through *Jeſus Chriſt* our only Lord and Saviour, *Amen*.

23. *Upon the words revealed to S. Auguſtine. In te ſtas, & non ſtas.*

IT is written of Saint *Auguſtine*, that after his converſion to the faith, he was grievouſly vexed with inward conflicts againſt his corrupt affections: complaining of his inbred, hereditary, habituall, inveterate vices, and after long ſtrugling with them, by purpoſing and vowing, ſtrong reſolution, watching, faſting, ſelfe-revenging, and other good meanes, finding ſtill his owne weakneſſe, and the encreaſing violence of his owne corruptions; as he was intentively muſing and meditating what to doe more, hee heard a voice ſpeaking to him theſe words, *In te ſtas, & non ſtas.* Whereupon rightly apprehending, that his owne ſtrength

ſtrength of wit, carnall reaſon, and other powers and helpes of nature, could not ſerve the turne, for effecting that which was the peculiar and proper worke of grace; hee betooke himſelfe to his Saviour, by humble, faithfull, and fervent prayer, and at laſt found ſuch inward aſſiſtance from the holy ſpirit of grace, as ſtrengthened him to ſtand and make good his reſolutions with more comfort then before.

Whether the Lord in ſpeciall favour to this gracious ſervant of his, did vouchſafe to give him this vocall inſtruction by words to his eares, or however the matter thereof was ſuggeſted or revealed to him by the Holy Ghoſt, I enquire not; but ſure I am they are words of great uſe and warning to us all, not to truſt to our ſelves, or any ſtrength or power of nature, for any ſpirituall worke to be wrought in us, or by us: but to have our recourſe to our Saviour, and to ſeeke helpe from him and his grace, which cannot bee had elſe-

where how often it falls out, that ſelfe opinion of a mans owne wit, makes his wit his owne overthrow, and ſelfe-confidence of his owne ſtrength, in evill company inſtead of reclaiming others, to make himſelfe worſe then they?

O bleſſed Lord Ieſu, (our moſt bleſſed Saviour) Who knoweſt both the miſerable infirmities and debilities of our depraved nature, and the ſubtile and advantagious power of our ghoſtly enemies, and having thy ſelfe in our fleſh, and for us, overcome them in all their temptations, doſt beſt know (Hebrews 2. 18.) *to ſuccour them that bee tempted: have mercie upon us thy weake and unworthy ſervants, and give us grace to learne that neceſſarie leſſon of ſelfdenyall, and with humble faith to put our whole truſt in thee for ever.* (Eſay 26. 4.) *For in the Lord Jehovah is everlaſting ſtrength;* and (Iude 24.) *thou only art able to keep e*

keepe us from falling: that ſo being weake in our ſelves, wee may bee ſtrong in thee, and in the power of thy grace be enabled to ſtand faſt in the evill day, and in all things, (Romans 8. 11.) *through thee, who loveſt us, to bee more then conquerors; for* (2 Timothie 4. 18.) *Thou O Lord haſt delivered us, and doſt deliver us, and we hope wilt deliver us from every evill worke, and wilt preſerve us unto thy heavenly kingdome, to thee be all glory and praiſe for ever, Amen.*

24. *Upon the building of* Pauls *Church in London.*

WHenſoever that goodly monument of antiquity was built; it was evident to my underſtanding, that the Chriſtian Church of thoſe times did hold, that not Saint *Peter*, but the holy Chriſtian faith was the rocke or foundation whereupon the mili-

tant Church of CHRIST was to be founded: for under the Chauncell of that mother Church of the chiefe Citie of England, there is an under-Church built with ſtrong arches and pillars, called *Sancta Fides*, uſually called S. *Faiths*; which is indeed the proper foundation of the Church of *Paul's*. By which demonſtrative argument it appeares, that the good people in thoſe dayes, did better underſtand the true meaning of our bleſſed Saviour, in the 16. Chapter, and 18. verſe of Saint *Matthew's* Goſpell, concerning the Rocke, whereupon hee would build his Church: then the *Romaniſts* of later times have done, who would make the world believe, that our Saviour did then appoint S. *Peter*, and after him his ſucceſſors in the Cathedrall Church of *Rome*, to be that rocke of the Catholike Church of *Chriſt*, and the ſupreme Vicar and head of the Church, in whoſe breaſt all infallibilitie of judgment, and power of determining in

all

all matters of the Church ſhould bee only reſident, For certainly if there had beene any ſuch conceit broached at the building of *Pauls*, the fundamentall Church of holy faith ſhould have beene named Saint *Peters*, as if our Saviour had meant to build his Church upon Saint *Peter's* perſon, and not upon the Chriſtian faith, which hee (as the mouth of all the Diſciples) profeſſed that our Saviour was the true Meſſiah, *Chriſt* the ſonne of the living God: our Saviours queſtion being made expreſly to all the Diſciples, *verſe* 15. and hee anſwering for them all.

O moſt bleſſed Lord Jeſu, who art the way, the truth, and the life, and ſeeſt into what miſerable combuſtions the ſtate of Chriſtendome is brought, by theſe antichriſtian waſtings of thine owne bleſſed workes for maintenance of private ſupremacie and Soveraigntie here, as if thy kingdome were of this world, which thy ſelf haſt,

(Ioh. 8. 36) *expresly disclaimed; have mercy upon thy poore distracted and distressed Church, and make up the breaches thereof against all the wicked plots and machinations of the adversary, by inclining the hearts of all that professe thy holy name, to agree in the truth of thy holy Word, that wee may all live in Christian unity, peace, and godly love, waiting for the accomplishment of the number of thine elect, that these daies of sin, and dissension being finished, we may bee received into thine everlasting peace, through thine owne blessed merits and mediation for us, Amen.*

Vp-

25. *Vpon the reading of a paper caſually taken out of an old bundle at my firſt comming to Stanwick.*

VPon my reſolving to make *Stanwick* the place of my retiring my ſelfe from the buſineſſe of this world, that I might with more freedom prepare my ſelf for a better; amongſt other neceſſaries ſent thither from Weſtminſter, there was certaine bundles of old letters, notes and writings, ſent thither upon my remoove, which was in *Iune*, 1632. that I might there peruſe them before they were laid aſide for waſt papers. And when I came thither, in the firſt bundle I tooke to looke over, I lighted upon a ſheet of paper foulded up, and endorſed only with the name of a very worthy Preacher of mine old acquaintance: and having quite forgotten what it might conserne,

I opened it, and found it to be an abstract of one of his Sermons taken by my selfe about 40. yeares before upon this Text, (*Deut.* 32.29.) (*O that they were wise, that they would understand this, and would consider that later end*) wherein I found the necessity of that Christian duty of preparation for the time of our dissolution, so powerfully prest by that man of God, as I was glad to light upon it so seasonably, for a gracious introduction to my further meditations of that necessary subject.

O blessed Lord God, what just cause have I to condemne mine owne dulnes and corruption, that having so long before by mine owne hand taken an abstract of such a pretious instruction, did neglect the comfort and use thereof more then for the present, for many yeares not remembring that I had any such thing. But withall how infinitely bounden am I to thy Ma-

Majestie (O most gracious and mercifull Heavenly Father) by whose speciall providence it was preserved in my many remooves to remote dwellings, and severall alterations of my fortunes, and now so seasonably brought to my hands, in this last stage of my life, when I have most need of holy preparation; to teach mee now to put in speedy and serious practise, that lesson which I took out so long agoe. O Lord my God, bury (I beseech thee) this neglect of mine with the rest of the manifold sinnes of my youth, in the bottomlesse seas of thy mercies; and by thy holy Spirit sanctifie and strengthen me now at last, whiles it is yet called (to day) blessed be thy most blessed name for it, and apply my selfe wholly to this blessed learning of being wise to salvation, that by thy blessing and mercies, I may by humble and stedfast faith, fruitfull repentance, and new obedience, be provided of that Saviour, (besides whom there is no other) against my last need, so to cover all my misdoings,

and

and ſins of all kinds, from being imputed unto me, and to cloath me with his perfect righteouſneſſe, that when the houre of my change ſhall come, I may be found of thee, in peace, through his merits and mediation our eternall advocate and moſt bleſſed peace-maker, Amen.

And although this paper of mine be but a brieſe or abſtract of that which was largely delivered by that worthy meſſenger of God: yet as ſhort and imperfect as it is, I conceive good uſe may be made thereof, by the humble minded and conſcionable reader; and therefore being a relique of mine owne hand for ſo many yeares preſerved, I have thought fit to annexe the originall it ſelf to this meditation: in hope ſome gracious uſe may be made thereof for our preparation for our later end, which cannot be far from any of us, for, *Inter breve vitæ ſpatium nihil procul dici poteſt.*

Deut.

Deut. 32. 29.

O that they were wiſe, that they would underſtand this, and would conſider their later end.

THeſe words are part of the laſt ſong of *Moſes* the man of God, which he ſung unto the people Swan like, at his being readie to leave the world. Dying mens words have deepeſt impreſſion, let theſe as *Moſes* dying words repuire your attention: yea, and not as the words of *Moſes* alone, but as the words of godly *Moſes*; for (*v.* 20) The Lord ſaid, I will hide my face from them, I will ſee what their end will be, *&c.* and in the firſt verſe, Hearken yee heavens and I will ſpeake, and let the earth heare the voice of my mouth. (2.) My doctrine ſhall dropp as the raine, and my ſpeech ſhall ſtill as the dew, and the ſhower upon the herbes, and as the great raine upon the graſſe. Hearken with your

your earthly bodies, and with your heavenly ſoules, for you have all of you part of heaven within you, that both ſoule and body as herbs watered with Aprill ſhowers, may bring forth fruit unto God that waters them; and wiſheth here the beſt things unto you, wiſdome and underſtanding, to provide for your later end: for all fleſh is graſſe and muſt have an end, a withering as well as a growing, a harveſt as well as a ſpring, happie is the ſoule that is ſo watered with grace here, that hee ſhall reape glorie in the Lords great harveſt to come.

This Text hath two parts; the things recommended to them, and the inducment or introduction thereunto. The wiſh, *O that*, The matter, *that they would be*, 1. *Wiſe*, 2. *Underſtand*, 3. *Conſider their later end.*

Here, when the Lord wiſheth that all men would bee ſaved, and come to the knowledge of the truth, I preſume not to enter into the ſecret

cret cabinet of Gods eternall counſell and election, but humbly content my ſelfe with what hee hath revealed, namely, that God offereth his grace to all, and would have all men to bee ſaved, deſiring not the death but the converſion of a ſinner, Why will yee die O houſe of Iſrael? *Perditio tua ex te.*

Now when God recommends any thing unto us, we may conclude it to bee abſolutely good and abſolutely neceſſary for us: and therefore the greater ſhall our ſinne bee, if wee neglect the counſell of God.

The matter recommended unto us is wiſdome, to be wiſe to ſalvation; and this extends to poore as well as to rich, generally to all, for all have ſoules, and all are invited to be wiſe to ſave them. Doth any man want wiſdome, let him aske of God, (*Iames* 5.) who giveth to all men liberally and reproacheth no man, and it ſhall be given unto him. As there is a wiſdome by which men in their ſeverall callings doe governe them-

themſelves and their worldly occaſions; ſo there is a wiſdome whereby wee are taught to governe our ſoules unto eternall life. And if wee were as profound in policie as Machiavillians, and had all the wiſdome of the learned for the managing of earthly things, yet all were nothing without this wiſdome to ſalvation; which wee are here exhorted unto. The feare of God is the beginning of wiſdome, for this wiſdome dwells not with wicked men. This is not every mans wiſh or deſire. The moſt affect worſer things; ſome worldly honour, ſome earthly riches, ſome ſenſuall pleaſure, but few that look after this heavenly Kingdome, all for the body, none for the ſoule, as if we had no ſoules to ſave; and therefore the Holy Ghoſt ſtirres us up to bee wiſe, that wee may underſtand; which is the next part of the matter propounded; underſtanding. What, do we not underſtand already? yes, but wee underſtand not

not what belongs to our peace, and as wee ſhould underſtand unto ſalvation. It were a great ſteppe to grace, that wee had ſo much underſtanding of GOD as the honeſt Heathen had, who by their underſtanding and reaſon kept themſelves from groſſe ſinnes, intemperance, injuſtice, anger, diſtempered paſſions, and kept themſelves in juſt dealing with others, and a tranquillitie of minde to themſelves. But wee come ſhort of the fowles, for the Stork knowes her appointed times, and of the beaſts, for the Oxe knowes his Maſter, but wee know not our maker, and even in the leaſt of creeping things, the Ant provides in Summer, what muſt keepe her in Winter, and wee ſhould bee likewiſe to gather here what ſhould be needful for us at our going hence. In every man and woman God hath infuſed a reaſonable ſoule; and in every ſoule hath ſet up a Candle, the light of reaſon, to guide the un-

underſtanding, and when we commit ſinne, this candle is for the time ſmothered betweene Sathan and our owne corruption, or elſe wee ſhould not ſinn with the greedines we doe. How can yee ſay, that the man hath reaſon, that drinkes himſelfe into a beaſt, when no beaſt will be ſo intemperate? How doth the Gallant underſtand himſelfe, when he layes his life to pawne, nay, his ſoule with his life, in a triviall quarrell? What reaſon hath the blaſphemer for his ſwearing, or the adulterer for hunting the houſes of death? Surely, if our underſtanding were cleare, as God made it, we ſhould never ſinne, and therefore it is not without a cauſe, that Gods children are wiſhed here to bee wiſe, and to underſtand, that ſo wee may conſider our later end, which is the object, aime, and end of all our wiſdome, and underſtanding; and ſo we come to the laſt part.

Is there then ſo great wiſdome, and underſtanding, to know that we muſt

muſt all die, we all know that well enough. Oh, but to conſider this, that is ſo well known, as we ſhould, is a point of higheſt wiſdome and deepeſt underſtanding to know it, ſo, as to conſider it as it ought to bee conſidered, is a point of abſolute neceſſity to him that will have any care of his ſalvation.

To conſider our later end, is ſo to judge of earthly things that they may helpe us to a bleſſed end, for *finis coronat opus*: and hee that remembers his later end as hee ſhould doe, ſhall never ſinne, as the wiſe man ſaith. It will be a ſcar-crow to him to keepe him from ſinne, when he conſiders of it, and himſelfe as he ſhould doe. Who is he amongſt us all, that doth conſider of Gods bleſſings heaped upon us, as he ought to doe? He might have made us inſenſible creatures, as ſtones in the wall, onely vegetative creatures, as trees, or herbes, ſenſible creatures, as Todes or the like: But he hath made us reaſonable creatures; and that not Indians

dians and Turkes to worſhip the Divell and the murtherer *Mahomet* inſtead of GOD, but Chriſtians; and amongſt them, not Idolaters, and Schiſmaticks, but bred up with the ſincere milke of the Word of GOD, in the pureſt Church that God hath now in the whole world. O who is then a wiſe and underſtanding man, that will not conſider this, to advance and magnifie the goodneſſe of the Lord unto him, who by ſo many ſteps of mercy and goodneſſe hath advanced him above all the creatures of the world? And as this conſideration ſhould moove us to thankfulneſſe to GOD; ſo it would keepe us in obedience towards him, for to what end have wee all theſe preferments from God, but that we ſhould remember to glorifie him that hath beſtowed them, and to fit our ſelves for that future glory which hee hath reſerved for us at our later end.

Oh then that they would be wiſe, and

and underſtand, and conſider their later end: their later end, that is, their death; that they muſt die, conſider it as wel as know it, and ſo wiſely provide for that which cannot be avoided. Death ſhall gnaw them as ſheepe, ſaith the Prophet *David*, as ſheep doth the graſſe, ſome now, ſome anone, the whole paſture over in a while, and then as the freſh graſs ſprings up, ſo death comes over againe and crops it; yet ſtill the root remaines; there is a root of eternitie, which death cannot take from us: but how ſoone we ſhall be cropt off by death no man knowes, we may reckon of years, and perhaps not live a weeke, or a day, nay this night the ſheet that covers thee, may be thy winding ſheet before to morrow. What manner of men ſhould we be in holines and righteouſnes of life, if wee did thus conſider of death; and how much doth it concerne us, to conſider and prepare for our later end, which is ſo uncertaine, unto us? All worldly things ho-

honour, riches, pleaſures, nay, life it ſelfe hath an end, but that end is not the end of us: there is ſomething elſe to bee conſidered in that word, namely what followeth that end, and that is judgement, for the ſame day wee dye, are wee brought to judgement, and called to the ſtricteſt accompt that can poſſibly bee imagined, not to anſwer for our owne ſinnes alone, but for *Adams*, and for our corruption which came from him, and for the ſinnes of thoſe that ſhall come after us, whom our ill example, or neglect of inſtruction hath corrupted; and not for deeds alone, but for words alſo; and not for wicked and ſinfull words, but for idle words, even for every idle word, and for our very thoughts. O Lord, what ſhall wee ſinfull wretches doe when we come to this accompt? who let us take as much care as wee can of our words, even in our prayers and beſt devotions, yet we ſhall ſhew our imperfections and weakneſſes even then: how great then is the

the numberleſſe number of our iniquities when they ſhall bee gathered together into one totall, how ſhould wee anſwer for one of a thouſand? let us then conſider ſeriouſly of this great and ſtrict accompt, and provide our ſelves of a Saviour that may cover our miſdeeds, and the errours of our words and thoughts, that they may not bee imputed unto us in that judgement.

From which conſideration of a judgement, there may be alſo further conſidered that there is a Hell, a place of torment, where the wicked ſhall have their particular being with the Divell and his Angels whom they ſerved in this life, ſeparated from the joyfull preſence of our glorified Saviour, in whoſe face, is perfect joy for evermore, and if there were no further paine of ſenſe in hell, but this *pœna damni*, only this deprivation of Gods preſence, that were a hell ſufficient of it ſelf, wherunto there is added paines of ſenſe, fire eternall, utter darkneſſe.

But

But withall, this conſideration of the Iudgement, which ſhewes ſuch terrible things to the wicked, brings the faithfull to another iſſue, the bliſſe and heaven and everlaſting ſalvation; the comforts and joyes wherof it lyeth not in my power to declare, nor in the heart of any man to conceive; but there will bee the full fruition of what wee hope for here, and an abſolute deliverance from all thoſe things, which trouble or feare us here.

And yet I have not done; one thing more this conſideration of our end brings us to; namely, that wee muſt not end when we come to our end: but there is an eternitie that attends us after-wards, whether of life to ſalvation, or of eternal confuſion. And this is a conſideration of weight indeed. I read of a good Chriſtian in time of perſecution who being condemned to die for his conſcience, his wife perſwaded him to yeeld to the kings will, and ſave his life, why, (ſaith hee) how long thinkeſt

thinkeſt thou I may live if I ſhould doe ſo, ſhee anſwered twentie or thirtie yeares perhaps. Alas ſaith hee, and if it were ſo many thouſand yeares, what were that to eternitie? O let us make uſe of this, and conſider ſadly and ſeriouſly of this maine point, that this ſhort life of ours is but a moment whereupon eternitie depends: and therefore it much concernes us all to liſten to this wiſh of the Holy Ghoſt, and to labour to bee wiſe, and underſtand, and conſider our later end.

26. *Vpon the Turkies comming duly to their rooſt at night.*

SEe how theſe ſilly fowles, which at their owne libertie wander and feed abroad, in Gardens, Fields, and Orchards, all the day long, and many times farre off, from their vſuall rooſting places; yet (notwithſtanding the company of other fowles of their owne kinde met abroad, diſcovery of new places of better feeding, and other enticements or impediments) do ever towards Sunne-ſet, draw themſelves homewards before it be darke, ſo to have time and daylight enough, to flie up to their perches of rooſt, where only they looke for ſafety and quiet in the night approaching. This providence taught theſe ſillie creatures by inſtinct of nature; as it directly

rectly ſhames, and condemnes ſome of us, who when we are got abroad, are eaſily drawne by ill company, good-fellowſhip, or other idle vanitie, to deferre our comming home till we are not able to come home, but muſt be led home like beaſts, or lie in a ditch by the way, (to the hazard of ſoule and body) ſo it may bee a neceſſary remembrance uſefull to us all; that in all our worldly occaſions of this life, wee bethinke our ſelves of the Sun-ſetting with us, I meane, the houre of death: which muſt as certainly come upon every one of us at one time or other, as the Sun-ſetting cloſeth up every day that goes over our heads; that like the ſons and daughters of wiſdome, we may every day remember that our laſt night is at hand, and ſo provide to make our peace with God by *Ieſus Chriſt* (our only peace-maker) whiles it is called to day, that that night doe not ſurpriſe us, or take us unprovided for it.

O mercifull Lord God, strengthen my feeble soule, by thy holy Spirit of grace, that with the humble Wings of true repentance and a lively faith, I may before hand flie up into the Arke of my Saviours perfect righteousnes, that whensoever that night shall come upon me, I may bee found there in safetie, and so received into thine everlasting peace, Amen.

27. *Upon the remove of household from one dwelling to another.*

THe day appointed for this remoove, was set downe many daies agoe, and most of the stuffe packed up and made readie for carriage: yet see how full of trouble and perplexitie the day it selfe is: by taking

taking leave of old friends and neighbours, ſome things forgotten to bee done before, ſome new interruptions falling out in the inſtant: ſo that many times the carriages are benighted, and fall ſhort of getting to the new home in due time. Wee are all in this world but ſojourners, and our home is not here, but in Heaven: for which wee ſhould bee every day ſo wiſe by preparing our ſelves, that wee might not bee combred upon the day of our remoovall; but to have then nothing to doe, but to lift up our ſoules unto our Saviour the Lord *Jeſus*, and ſo depart in peace: yet how contrary to this is the practice of many, who leave all their buſines to the very remoove-day, the day of death; not having ſo much as ſetled their outward eſtate, or made their wils before; wherby they grow ſo perplexed and diſtracted with thoughts of this world, care of wife and children, viſitations of neighbours, pangs and diſtreſles of ſicknes, fear of death

inward horrours and temptations, as makes their departure many times very discomfortable.

O most glorious Lord God, I know not how sufficiently (as I desire and ought) to praise thy most holy name, for thy great mercy towards me in this gentle visitation of sicknes, which thy most gracious and tender hand hath laid upon me: whereby I am taken off from all worldly cares and thoughts; and have also (of thine infinite goodnesse) such gracious times and opportunities to prepare my selfe for my remove and change. O, let my soule for ever praise and magnifie thy holy name therefore. And withall I most humbly beseech thee to stretch thy hand of mercy yet further upon me; that as my body shall decay, (wherein I most humbly submit my selfe to thy blessed good will and pleasure) my soule may be strengthened by thy powerfull spirit of grace; and the good worke begun in me, made more

and more perfect, that when this earthly tabernacle shall be dissolved, my soule united by faith to my blessed Redeemer the Lord Iesus may bee then received of thee in peace, through his precious merits and mediation, who is our alone Saviour and peacemaker, Amen.

28. *Upon the casuall hearing of a verse in the new Testament read by a child.*

AS I was to passe through the roome where my little grandchilde was set by her Grandmother to reade her mornings Chapter, which fell out to bee the ninth of S. *Matthews* Gospell; just as I came in shee was uttering these words in the second verse; *Jesus said to the sicke of the palsie; Sonne, bee of good comfort, thy sinnes are forgiven*

thee. Which words sorting so fitly with my case, whose whol left side is taken with that kinde of disease, and whose soule desires nothing so much as such a gracious word from my Saviour; I stood at a stand at the uttering of them, and could not but conceive some joy and comfort in those blessed words, though by the childes reading, as if the Lord by her had spoken them to my selfe, a paralytick and a sinner, as that sicke-man was: who (for ought appeares in the Text) expected only the cure of his bodily infirmity: when behold the gracious redeemer of the World, who is wont to give more unto us then we desire or deserve, begins first with the cure of the soule, by remitting his sins, and then cures the body afterwards.

O most blessed Saviour, those words of grace which thou didst vouchsafe to that sicke man, not desiring it; speake thou of thy rich mer-

cy

cy by thy holy Spirit to my sinne-sicke soule, which most humbly beggs it at thy most mercifull hands. My soule is grievously sicke in the sight of my sins, sence of the wrath of my displeased God, and desert of hell and utter condemnation. But (Lord) speake these words only unto me, and my soule shall live, for (Lord) if thou wilt thou canst make me whole. O Lord, heale my soule, for I have sinned against thee. As for my bodily infirmitie, which thou (as the chastisement of a loving and merciful father) hast laid upon me, to weane me from the world, and for my better preparation against the time of my dissolution by it; I do with all humble thankfulnesse, and dutifull obedience submit my selfe thereunto, therein. But my humble and earnest suite is for mercy; mercie (good Lord) for the cure of my Soule, by the pardoning of my sinnes. O Blessed Saviour, speake those gracious words to mee, one Paralyticke more; Sonne, bee of good comfort, thy sinnes are

forgiven thee: that being absolved from them all by thee in this life, who hast already fully satisfied divine justice for them all, I may when that houre of my departure commeth, with comfort and cherefulnes deliver up my redeemed soule, into thy blessed armes of mercy in peace, Amen, Amen.

29. *Vpon the words of a childe, intimating the necessitie of my timely preparation for death and heaven.*

IF notice were taken of the speeches, which sometimes fall from children, I am perswaded great use might bee made thereof by those of ripe yeares, for their instruction and good: which I lately observed in a short discourse had with my little grand-daughter, not yet seven yeares old

old, my ſelfe being entred into the ſeventieth yeare of my age, and my left ſide taken with a diſeaſe called the dead palſie; ſhee ſeeing mee to have my left hand rubbed after meals and my left legg rubbed at my going to bed, and at my upriſing, ſaid to me. Grandfather this you doe, to make that ſide well: nay (child) ſaid I, but to preſerve it ſo long as it ſhall pleaſe God: but I looke not to be well till I be in heaven: whereunto ſhe replyed in theſe very words, yea grandfather, you long to bee there, and your leg would faine go to ſleepe in the grave. In which words, how directly doth the childe teach me many things. 1. What I ſhould doe, long to bee in heaven. 2. That there is no paſſage thither for the ſoule, but by the death of the body. 3. That when the body is ready for the grave, it is high time for the ſoule to be longing for heaven. 4. That the grave is but the bodies bed to ſleepe in, for a time. 5. Intimating therewith that

there

there shall be a time of waking. By which five particulars, how evident is it (*Psal.*8.2.)out of the mouths of very babes and children, hath God ordained strength, to witnesse his grace and praises, to the confounding of the enemy who would suppresse them.

O most blessed Lord God, let my soule first praise thy holy name, for giving me those seasonable admonitions from one that comes in a second descent of mine owne loines: beseeching thee to blesse those seeds of grace sowen in her heart in these her tender yeares, to make and preserve her thy childe of grace all her life long; that finally she may be heire of thy glory. And then for my selfe, O good Lord, look graciously upon me thy most unworthy servant, who have longed for thy salvation: for thou (Lord) art the thing I long for (Psal.71.4,5,8) *thou art my hope even from my youth, through thee have I been holden up e-*

ver

ver since I was borne, thou art he that tookest me out of my mothers Womb; my praises shall be ever of thee: O cast me not away in the time of age, forsake me not, when my strength faileth, (10.) Go not far from me, O God; my God, hast thee to help me: that as this earthly tabernacle decaies daily through old age and infirmities, so thy grace may shew it selfe powerfull in my weaknesse, to enable me to hunger and thirst after thy righteousnesse, in a true desire after sanctification, and new obedience, for the remainder of my few daies with heartie sorrow and unfained repentance for my sins past, and faithfull relying upon thy mercies in Christ for the pardon of them; that when I shall leave this house of earth, thy blessed Angels may convey my soul into the glorious mansion of peace, which I long for, and my Saviour hath prepared for me in thy heavenly kingdome, Amen.

Up-

30. *Vpon a fight between two Cocks.*

AT *Stanwick*, my ſon had going with his Hens, a young Cock of a ſtout and large breed, with very large Iollops hanging downe on either ſide of his beake, and a friend of his giving him afterwards a Cock and a Hen of the game, as they call them (the Cocks-combe and jollops being finely cut off, cloſe to the head for advantage in fighting) It fell out that the two Cocks meeting in the yard together, fell cloſe to their fight; where the younger Cock fought ſtoutly a good while, till the old Cocke taking advantage of his large Iollops hanging ſo low, tooke hold thereof, for raiſing himſelfe to wound the young Cocke at every blow: which being obſerved by the ſpectators, they parted the fray for the

the present, and caused the young Cocks pendant Iollops to be cut off, and his head trim'd for the fight, as the old Cocks was, who had at first so beaten the young Cocke, that he durst not stay within his view: but after the sores of his Iollops cut were healed, the young Cocke comming abroad againe, the old Cock ran presently upon him to have made him runne away as he was wont to doe before. But the young Cocke turning againe, and they falling to a new fight, very sharpe and eager on both sides, at last the old Cocke finding his old hold of the young Cocks Iollops taken from him, was faine to cry creake, and to runne away as fast from the young Cocke, as the young Cock did from him before; and ever after the young Cock was master of the field.

In this fight of the two Cockes, me thinkes I see represented by the old Cocke, the old wilie serpent, who by subtiltie and advantage taking, overcomming our first parents

in

in Paradise, as if he were then the Prince of the World, sets upon every one of their posteritie to subdue them to his dominion, insomuch as he presumed to set upon the Lord *Jesus*, (God blessed for ever) finding him cloathed in our flesh, though to his owne utter overthrow in the combate; our Saviour the second *Adam*, becomming absolute conquerour, and that for us also that doe believe in him who are thereby made partakers of his victorie. In the young Cock, me thinks I see the naturall and unregenerate man, overladen with his owne originall corruption; who endowed with many gifts of nature, and helpes of good education, presumes of himselfe to stand againſt the old cock in fight. But the old murtherer (who never shewes faire play, but workes upon any base or villanous advantage hee can) laying hold upon his naturall corruption, and by help thereof gives him many a wound, and is like to overcome and oppresse him, through

the

the treachery of his own fleſh, by the multitude of his ſins; when behold the Lord *Jeſus* (the bleſſed ſpectator of all our fights and combats, and who is our only ſupporter and helper in them) ſeeing the poore ſoule his ſouldier in this diſtreſſe and danger, gives order by the work of his ſanctifying ſpirit, to cut off that traiterous corruption of nature, and by the ſupply of grace to renew his ſtrength againſt the fiery aſſaults of the tempter: who miſſing his wonted hold of corrupt fleſh, and finding a new influence of grace from the Spirit of the Lord *Jeſus*, which ever overcomes him whereſoever it meets him, turnes the backe and flies away: and ſo the man, (though but in part regenerate) becomes more then conquerour through him that loved us, *Romans* 8. 37.

Moſt

Most blessed Saviour, (who seest our manifold weaknesses, and the enemies great advantage over us, in these spirituall combats, strengthen us thy poore weaklings, fighting under thy banner: that by thy grace we may be enabled to stand fast and couragiously in the evill day, and by the power of thy might put all temptations to flight; and so finally obtaine the Crowne of victorie, to thy glory, and our everlasting peace, Amen.

31. *Vpon a childes asking blessing in the morning.*

WHiles I was busie one morning in writing, my little grand child came into the roome where I was, falling downe upon her knees, and desired me to pray to God to blesse her: and having so done, knowing that I heard her, she (without expecting any verball answer from me, out of the confidence of my fatherly love) riseth up, assureing her selfe of the blessing thee desired, and so betaketh her selfe to the employments of the day.

O blessed Lord God, our most gracious heavenly Father, thy love is the only Fountaine of all true fatherly love and affection; and the deerest love of the tenderest parent, is but as a drop

a dropp from that ocean : why then ſhould not I with as much (or rather much more) confidence and aſſurance relie upon thy paternall love, as the childe doth on mine? Why ſhould any doubtings interrupt my prayers, when I know I put them up to ſo gracious a Father, whoſe love is all infinite and unchangeable like thy ſelfe? why ſhould my ſinnes or unworthineſſe deterre me from that dutie, when I know thy love and grace is free, and freely beſtowed out of thine owne goodneſſe, not for any merit of mine, nay, againſt my ſinfull deſervings? O bleſſed Lord God, ſeale up unto my conſcience by thy pacifying ſpirit, the aſſurance of mine adoption, and ſtrengthen mee by thy grace, in all my poore prayers, (howſoever accompanied with humane infirmities) to come unto thee with true filiall confidence, and awfull reverence, in the name of thine onely naturall and eternall Sonne, my bleſſed Saviour and onely Mediator;

and

and so shall I be sure of thy Fatherly acceptance of me in him. O then, let my soule for ever rejoyce in this priviledge of thy children; and cheerefully, thankefully and constantly put my whole trust and affiance both in life and death, in thine eternall and free love and mercy towards me in Christ Jesus, Amen.

32 Up-

32. *Vpon one word attributed to God thrice, in three verses together in one Chapter.*

IN the last Chapter of *Ionah*, it is said (*verse* 6.) that the Lord God prepared a Gourd, (*verse* 7.) that the Lord prepared a worm, (*vers.*8) and the Lord prepared a vehement east-wiude: three workes of Gods omnipotent power, as it were of three new creations; from thence to draw a most demonstrative argument, for convincing the Prophets erronious zeale, and to manifest the glories of his owne infinite mercies above all his workes.

O most glorious Lord God, did the Prophet know indeed (*verse* 2.) that thou art a gracious God and mercifull, slow to anger and of great kindnesse? and should hee now bee angry

angry becauſe thou wert ſlow to anger? and would he needs die of the ſullens, becauſe thou wouldeſt not deſtroy one hundred and twentie thouſand infants, when their parents repented? what ſtrange paſſions are theſe in a Prophet? had he forgotten ſo ſoone his owne ſafe, when ſo late before, for his rebellious flying from thee and thy word, he was juſtly, even by his own confeſſion throwne over board into the ſea, and yet of thine infinite mercy by a miraculous deliverance was after three daies and three nights together lying in the deep, brought in life and ſafety to dry land againe? was hee glad and thankfull then for thy mercies in ſparing of one rebell, and hath he now ſo little pitie upon ſo many thouſand innocents?

O blessed Lord God, how transcendent are thy thoughts (Esa. 55 8.) *above ours, and how contrary are our wayes unto thine? Thine end in this Prophets employment was for the Ninivites conversion, not for their destruction: And when by thy blessed summons of prevention, thou didst upon their repentance save them; greater was thy glory thereby and the successe more pleasing to thy Majestie, then it would have beene by their impenitencie and destruction: let these two examples of thy mercie, upon the fugitive Prophet and the repentant Ninivites teach us, to put our whole trust and confidence in thy mercies, for blessed are all they that put their trust in thee,* (Psalme 2. 12. and 34. 8.) *O Lord strengthen us by thy grace, to depend upon thee and thy goodnesse, both in life and death, through Iesus Christ our Saviour, Redeemer, and Mediator, Amen. And againe O Lord God, didst thou here immediately*

ately prepare, both the refreshing Gourd, and the smiting worme, and fainting heat, for thine owne gracious end with the Prophet; and doth any matter of comfort or affliction befall any of thy children, but by the hand of thine all-governing providence? who in thine unsearchable wisdome knowest what is best for them, and in thine unchangeable mercy disposest thereof accordingly? O then (blessed Lord) give us grace withall meeknesse to humble our selves under thy mighty hand, in all the occurrents of this mortall life; and in all our troubles to depend and rest upon thy mercies, for that blessed issue, which thou in thy boundlesse goodnesse shalt produce for thine owne glory, in our finall peace and salvation, Amen.

33. *Upon the great Clock in Westminster Palace.*

THis Clock strikes foure and twentie times a day,
And every striking shewes one howre is past:
Thus houre by houre our daies do weare away;
And one those houres must shortly be our last:
But which we know not: that poore sinners we
In faith, repentance, and obedience,
From houre to houre by grace prepar'd may be
For our last houre, and happie going hence;
When our dear Saviour shall call us home in peace
And sin, death, sorrow, shall for ever cease.

34. Home.

LOrd Iesu, keepe my heart, which by thy grace
would faine keep thee, excluding all beside
O let thy spirit sanctifie the place,
and by his sacred influence still rule and guide,
My thoughts, words, actions, studies and desires
To heaven-ward, whereto my soule aspires.

For thence it came, I have no home but there,
and thitherward am travelling as I may;
A sojourner, and wearied pilgrim here,
waiting my calling home from day to day;
Till mine appointed time of change shall come,
And thou (dear Lord) my soul shall welcome home

Meane while, thy grace increase my faith in thee,
with true repentance, and obedience;
That these thy graces may abound in me,
and I may die in them, when I go hence:
And so by grace prepar'd as I should be,
(Sweet Saviour) receive my Soule in peace to thee.

35. *A Dialogue betweene an old sick man, and his neighbour visiting him.*

Q. HOw do you Sir? (*A.*) I praise God never better
Because I never was so neere my home:
Q. What home mean you? nature to death is debtor
And old or young, we all must thither come.
A. True; death the common passage is, betweene
This mortall life and that which lasts for ever:
The body carries th'immortall soule unseene,
A long with it so far; but their they sever:
The bodie dies; the soule to heaven straight,
From whence it came and where its dwelling is:
And that's the home I meane; for which I waite;
The glorious mansions of eternall blisse.
Q. But ere you can get thither you must die.
A. My body must indeed, but that's not I.
Q. And should the bodies death so slighted be;
The king of terrour to all living things?

I slight

A. I slight not death, Gods messenger is he,
And therefore welcome and good newes he brings
T'uncloath me of this body, that I may
Be cloath'd upon with immortalitie;
And so brought home, to dwell in heaven for aye
In glorious joyes, and true felicitie.
And though death laies my bodie in the dust,
As if I never should behold it more:
Yet rise it shall, and he restore it must;
In better plight then ere it was before.
The sooner I get home the better then,
Sweet Iesus take me home in peace (Q.) Amen.

L3 36. A

36. A Hymne for Christmas-day.

Gloria in excelsis Deo.

ALL glory be to God on high,
and peace on earth, good will to men:
This was the Chore of Angels song,
at Iesus birth in Bethlehem;
For then the eternall sonne of God
became the blessed virgins sonne;
God manifested in the flesh,
to save mankind els quite undone.
Come let us magnifie his name,
with Angels and Archangels still,
And sing, All glory be to God,
and peace on earth, to men good-will.

For by this worke of God made man,
both th'heavens and earth have cause of joy;
The heavens new glory have thereby;
the earth doth heavenly peace enjoy:
And both from Gods good will to man,
for loe, this blessed heavenly child
Hath sinfull Adam and his race redeem'd,
and to his Father reconcil'd.

Come

Come let us magnifie his name,
with Angels and Archangels then:
And sing, all glory be to God,
and peace on earth, good will to men.

This babe though cradled in a cratch,
was yet the King of glory borne:
And came from heaven man to save,
who otherwise had beene forlorne:
He is our only peace on earth,
the conscience pacifier here:
He is our glory in the heavens,
our blessed glorifier there;
Come then above all creatures we
should sing this Angels Antheme still;
All glory be to God on high,
and peace on earth, to men good will.

But first from men on earth below,
should glory mount to God on high:
Then God from heaven would shower downe peace
to men on earth abundantly.
For God being now at peace with man,
through Christ the Lord both God and man,
The heavens and earth are likewise friends,
as 'twas when first the world began.
Come let us magnifie his name,
with Angels and Archangels then:
And sing, All glory be to God;
and peace on earth, good-will to men.

O what transcendent love was this,
of that great God to poore mankinde;

When

When men and Angels both were falne,
God tooke man up, left them behinde:
And that man might be quit from hell,
and brought to heavens glorious blisse,
The Prince of heaven man became;
was ever mercy like to this?
Come then, and let us praise his name,
with Angels and Archangels still,
And give God glory in the highest,
that shewed to man such high good-will.

To thee (O most Almighty Lord)
most holy, glorious Trinitie,
The Father Son and Holy Ghost,
in ever blessed unitie;
From hearts and soules and all our powers,
all glory, praise, thankfgiving be,
As in beginning was, is now,
and shall to all eternitie;
For Christ the Lord our Iesus borne,
at time prefixt in Bethlehem;
Let heaven and earth with all their hosts,
come joyne with us and say Amen.

A Prayer and Meditation for my wife and my selfe to joyne together, she being in the 67. year of her age, and I in the 74. of mine, and both full of bodily infirmities; for our daily waiting for the blessed houre of our dissolution.

1 HEre at thy foot-stool (blessed Lord) do we
Thy weak unworthy servants wait thy gracious
Our work drawes to an end: and now we come to thee
Whose blessed will is so declared, we shall.
Blesse this our waiting time; and by thy grace,
Support us joyfully to end our race.

2 For thou already hast of thy good will
In truth and mercy us espous'd to thee,
Although the mariage day must rest, untill
This mortall puts on immortality:
Meane while, thou hast thy holy spirit us given,
To guide us all along our way to heaven.

3 Whose sacred hand, within the first degree
Of life eternall, hath already brought us:
Vniting us (renewed by grace) to thee
(Most glorious Saviour) who hast deerly bought us;

And

And by this first degree assures the rest;
To make us finally for ever blest.

4. The second step to lifes eternitie,
Is by deaths passage which we now attend;
Where laying down, all our mortalitie,
Our soules by Angels conduct shall ascend:
Members of thy Church thine own espoused wife,
Into thy palace of eternall life.

5. Where we, instead of flesh, that's transitory,
And must be laid to sleep here in the grave;
Shall have new robes of everlasting glory,
As all our fellow members there shall have,
O what a blessed glorious change is this,
To leave this world for heavens endlesse blisse?

6. And yet there rests behind a third degree,
When these fraile bodies rais'd from death agen
Vnto eternall life, rejoynd shall be
Vnto our soules; and glorified with them:
When all things shall receive their consummation;
Our soules and bodies both, compleat salvation.

7. Now whiles we wait in this our pilgrimage,
When our appointed time of chang shall come;
(Lord Iesu) help in this our lifes last stage;
And our redeemed soules bring safely home,
To that safe home of thine: where al things bee
In perfect peace and true securitie.

8. For in this life such our corruptions are,
As hinder when we any good intend;

But

But headlong running into every ſnare,
To make us our moſt gracious God offend:
Vnder this bondage of corruption thus,
Lye we till thou good Lord) deliver us.

9. Here then with panting longings after thee,
Moſt (glorious Saviour) for our finall reſt:
With ſighs of hope, and teares of joy, do we
Attend thy bleſſed call to make us bleſt.
Call then (ſweet Ieſu) when it ſhall thee pleaſe:
Into thy hands receive our ſoules in peace, *Amen.*

Iob 14. 14. *All the daies of mine appointed time, will I waite till my change ſhall come.*